The Churchman.

"THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH."

VOL. XXV., NO. XL. WHOLE NUMBER, 1289.] NEW YORK, NOVEMBER 29, 1855. [TRINITY BUILDING, 111 BROADWAY.

Daily Public Worship.

PUBLIC WORSHIP is celebrated every week-day in this City and Brooklyn as follows:—

TRINITY CHURCH—9 A. M. and 3 P. M. Sunday Services at 10½ A. M. and 4 P. M. The Holy Communion is administered on the First Sunday in each month, and on the great Festivals. Baptism, at the Afternoon Service on the First Sunday of the month, and at any Afternoon Service on a week-day, upon previous notice.

TRINITY CHAPEL—9 A. M. and 4 P. M.

ST. LUKE'S CHURCH—8½ A. M. and 5 P. M.

CHURCH OF THE NATIVITY—9 A. M.

CHURCH OF THE ANNUNCIATION—9 A. M. Sunday Services at 10½ A. M. and 4 P. M.

CHURCH OF THE HOLY COMMUNION—8 A. M. and 6 P. M. Except on Fridays, when *Evening* Prayer with Lecture is at 7½. On Saints' Days, second Service (with Offertory for the Poor) at 11 A. M.

CHURCH OF THE TRANSFIGURATION—8½ A. M. and 6 P. M.

CHURCH OF THE HOLY APOSTLES—9 A. M.

CHURCH OF THE HOLY INNOCENTS—9 A. M. and 7 P. M. On Saints' Days, and other Festivals, second Service (Eucharist) at 11 A. M.

ST. LUKE'S CHURCH, Brooklyn—9 A. M. On Festivals and Fasts, a second Service at 4 P. M.

ST. MARY'S CHURCH, Brooklyn—5½ P. M. On Fridays and Holy Days, at 8½ A. M. Friday Evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

Calendar.

NOVEMBER.

30	St. Andrew's Day.

DECEMBER.

2	ADVENT SUNDAY.
9	Second Sunday in Advent.
16	Third Sunday in Advent.
19	Ember Day.
21	St. Thomas's Day. Ember Day.
22	Ember Day.
23	Fourth Sunday in Advent.
25	CHRISTMAS DAY.
26	St. Stephen's Day.
27	St. John Evangelist.
28	Holy Innocents.
30	First Sunday after Christmas.

The Church at Home.

DIOCESE OF NEW YORK.

APPOINTMENTS BY THE PROVISIONAL BISHOP.

December 1st, Saturday.—A. M., Church of the Holy Communion, New York, Special Ordination.

December 2d.—ADVENT SUNDAY.—A. M., Church of the Redeemer, Yorkville. P. M., St. James', Fordham, West Farms, Westchester county.

December 9th.—SECOND SUNDAY IN ADVENT.—A. M., Church of the Annunciation, New York.

December 11th, Tuesday.—A. M., St. George's, Schenectady, Northern Convocation.

December 13th, Thursday.—A. M., Annandale, Red Hook. P. M., Myersville, Red Hook.

December 16th.—THIRD SUNDAY IN ADVENT.—A. M., General Theological Seminary.

December 23d.—FOURTH SUNDAY IN ADVENT.—A. M., New York, Stated Ordination. P. M., Church of the Transfiguration.

January 6th.—EPIPHANY.—A. M., St. Michael's, Brooklyn.

January 13th.—FIRST SUNDAY AFTER EPIPHANY.—A. M., St. Paul's, East Chester. P. M., Trinity, New Rochelle. E., Mount Vernon.

New York.—The Rev. Thomas Clapp Pitkin has resigned his post as assistant rector of Trinity Church, New Haven, having received and accepted a call to St. Paul's Church, Albany, vacated by the elevation of the Rev. Dr. Potter to the Episcopal chair of this diocese. The *Calendar*, in commenting on this proposed change, says:—

We are sorry to lose his counsel and aid in matters touching the diocese in general, and we are also sorry on another account in which the public, not knowing the facts, may not so fully sympathise. We had hoped, indeed we had almost expected, to be permitted, if our life was spared, to greet two important works from his pen—"A History of Trinity Church, New Haven," and "An Autobiography of Rev. Samuel Johnson, D. D.," with notes and additions by the editor. . . . . . Knowing Mr. P.'s qualifications in such matters, his industry in collecting and tact in arranging the facts, and the richness of the materials already in his hands, we had promised ourselves great pleasure in the perusal of both. . . . . . . Begging pardon for allusion to what may be considered private matters, we commend him to God's blessing, and the parish to His guidance, trusting that it may readily find another man of God, equally able and ready in every good word and work.

New Jersey.—The Bishop of this diocese has just issued the following Pastoral Letter, on the duties of the approaching Advent Season:—

To the Clergy and Laity of the Diocese of New Jersey:

DEARLY BELOVED BRETHREN:—The Advent season is approaching, with its memories of the Incarnation, and its warnings of the Judgment. God has still spared us for repentance, and acceptance, and salvation, through the blood of His dear Son. How shall we show that we are thankful for these mercies? Who will believe that we are thankful, if we confine their blessings to ourselves? "Beloved, if God so loved us, we ought also to love one another."

With a beautiful fitness, the Board of Missions addresses to us, now, the "ADVENT STATEMENT AND APPEAL" *for the Domestic Missions of the Church.* The able and devoted Committee who represent the Board in this behalf, recite to us *their encouragements*, in the enlargement of their field and in the door more widely opened for their progress; and *their discouragements*, in their indebtedness, the limited interest taken in their work by our parishes, and the accumulation on their hands of responsibilities for souls which they are unable to meet.

1. *Ought the Domestic Committee to be in debt?* What would be thought of him who, with unbounded means, suffered his faithful steward to become a debtor for his service? Where is the limit to the Church's means? Then why is its Committee an habitual bankrupt?

2. *Ought there to be any parish that does not contribute to this cause?* Was not every parish founded by a Mission? Who laid the oldest of our Church Foundations, but that noble Missionary Society in England, for the Propagation of the Gospel in Foreign Parts? Who were their Founders, but St. Paul and his fellow-helpers in the Gospel? And who sent them, but the great MISSIONARY, whom the Father sent from heaven? Every parish is a debtor to the cause of Missions. Every parish ought to do what it can to pay its debts. And yet, only "a little more than *one-third* of all our working parishes, last year, made any contribution" to the treasury of Domestic Missions.

3. *Ought the increase of opportunities to spread the Gospel to be accounted a discouragement?* Is it not, rather, what we pray for? Is it not, rather, what we should be thankful for? Was it not the bitterest complaint of Jesus, "Ye will not come unto me, that ye may have life?" And, now, when multitudes come hungering for it, to the stewards and almoners of the Lord, shall we permit them to be tempted by their poverty to wish they would not come? How utterly unlike the Spirit of the Gospel! "Freely ye have received; freely give." "It is more blessed to give than to receive." "Whoso hath this world's good and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?" My beloved brethren, this is the very alphabet of Christianity. Let it not be needful to write unto you, as the Apostle, to the Hebrews, "When, for the time, ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God."

My beloved brethren, it is my most earnest and affectionate desire, as your Bishop and servant in Christ, that this Pastoral Letter, and the Advent Statement and Appeal of the Domestic Committee for 1855, be read in every church in the diocese, on or before the second Sunday in Advent, and, that on the third Sunday in Advent a collection for Domestic Missions be made IN EVERY PARISH. It cannot be, that the Collect for that Sunday can be truly offered, and the Scriptures for that day be duly read and heard, and your hands not be opened, with your hearts, to offer unto the Lord, in proportion to the blessing wherewith He blesses you. When the divine Saviour would convince St. John the Baptist, that He was the Christ that should come, mark what the tokens were; and see what He reserved to be the climax: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and THE POOR HAVE THE GOSPEL PREACHED TO THEM." "As we have, therefore, opportunity, let us do good unto all men; especially unto them who are of the household of faith."

Affectionately, your Bishop,
G. W. DOANE.

Riverside, Twenty-fourth Sunday after Trinity, 1855.

Pennsylvania.—The Convocation of North-Eastern Pennsylvania assembled in the Church of St. Luke, Scranton, on Wednesday evening, the 7th inst. There were present the Rev. Messrs. Byllesby, Douglass, Duane, Furey, Miles, Mendenhall, Reese, and the rector. Public service was held in the church on Wednesday evening, twice on Thursday and Saturday, and three times on Friday and Sunday. A missionary service was held on Thursday evening, addresses by the Rev. Messrs. Douglass, Furey, and Mendenhall. The Convocation Sermon was preached on Friday, A. M., by the Rev. Mr. Duane; and a sermon to young men in the evening by the Rev. Mr. Miles. It is the earnest desire of the Convocation that a missionary should be appointed to travel throughout the borders of North-Eastern Pennsylvania, preaching whenever and wherever he can obtain hearers, and make distribution of the Holy Scriptures, Prayer Books, Tracts, &c. "Every clergyman in North-Eastern Pennsylvania," says a correspondent of the *Episcopal Recorder*, "feels this to be a most necessary thing; and it is to be hoped the means will not be wanting to render comfortable the position of the brother who may have the heart to enter upon this arduous, but blessed work. The Church in this portion of the diocese is improving; much, however, remains to be done; and an itinerant missionary will do much, under God, to carry on this good work. Now we want the means. Who will furnish them? We have a brother in our midst every way qualified for this work; a prudent and godly man; and we earnestly hope he may be sustained, if he enters upon this service."

Connecticut.—The Right Rev. the Bishop of Connecticut has addressed the following letter to the clergy and laity of his diocese:—

DEAR BRETHREN:—I have received a Letter from the Domestic Committee of the Board of Missions, containing their annual "Advent Statement and Appeal," for the current year, with a request that I would commend the same to the favourable consideration of the clergy and laity of the Church in this diocese. This Statement and Appeal was published entire, in the *Calendar* of last week, and must now be in the hands of the clergy, and a great portion of the laity of this diocese. It is well calculated to excite the interest, and call forth the liberality of all the members of the Church. Always deeply interested, myself, in the cause of Missions, and convinced of their efficiency in extending the Redeemer's kingdom, I earnestly hope that the present Appeal may be seconded by the influence of the clergy, and that it may be welcomed by a hearty response from the zeal and liberality of the laity;—and I would desire, especially, that the alms of the Church may always be accompanied by devout prayers to the great Head of the Church for their abundant success.

T. C. BROWNELL.
Bishop of the Diocese of Connecticut.

Hartford, Nov. 20th, 1855.

Christ Church, Watertown, was consecrated to the worship and glory of the Ever Blessed Trinity, on Thursday, the 15th inst. The *Calendar* gives a description of the solemnity, as follows:—

At half past ten o'clock, the procession, consisting of about thirty clergymen, in surplices, formed at the school house, and moved in reverse order to the church. When it reached the central door, it opened to the right and left, and the Bishop (Williams) entering first, was received in the vestibule by the wardens and vestrymen of the parish, and proceeded towards the chancel, uttering responsively the 24th Psalm. The Bishop was accompanied within the rail by the rector, the Rev. Drs. Hallam and Holcomb, and the Rev. Messrs. Richardson and Willey. The Instrument of Donation and Request to Consecrate was read by the rector, and the Sentence of Consecration by the Rev. Mr. Willey. Morning Prayer was commenced by the Rev. Dr. Beardsley; the Lessons were read by the Rev. Dr. Coit; and the concluding portion of the service was performed by the Rev. Dr. Clark. The Bishop proceeded with the Ante-Communion Service, the Rev. Dr. Hallam reading the Epistle. The sermon followed, which was preached by the Bishop from St. James v. 13. The Offertory was said by the rector, (the collection being made for the benefit of the Society for Promoting Christian Knowledge,) as was also the Prayer for the whole state of Christ's Church Militant. The Bishop consecrated the elements, and administered to the clergy, assisted by the Rev. Dr. Holcomb. The rector and the Rev. Mr. Richardson administered to the laity, of whom a large number remained to participate. The Post-Communion Service by the Bishop closed the exercises of the morning.

At half past two o'clock, a large congregation was again assembled. Evening Prayer was conducted by the Rev. Messrs. Miller and J. L. Scott. After the Second Lesson, the Bishop administered the Sacrament of Baptism to a child of the rector; another infant was also admitted into the fold of Christ, through the same holy ordinance. At the close of the Evening Order, a sermon was preached by the Rev. Dr. Hallam, from Isaiah lix. 5, and the services were concluded by the Bishop.

At seven o'clock the church was again opened to a full congregation. Prayers were said by the Rev. Messrs. Vibbert and Fitch. The sermon was delivered by the Rev. Mr. Littlejohn, from 1 Peter ii. 7.—And the exercises were closed with appropriate Collects, and the Benediction, by the rector.

Massachusetts.—We are very much gratified to find the unmistakeable evidence of an earnest regard for the bodies and souls of God's poor, in Boston. The Board of Managers of the City Mission publish the following appeal:—

We, the undersigned, managers of the Protestant Episcopal City Mission, viewing it as important to the interests of religion and of our Church to employ a clergyman as a visitor of the poor, scattered throughout the city, in connection with this mission, solicit annual subscriptions, from the members of our Church, in order to enable them to carry this benevolent object into effect.

MANTON EASTBURN.
ALEXANDER H. VINTON.
GEO. M. RANDALL.
WM. APPLETON.
CHAS. STIMPSON.
HENRY ANDREWS.
OTIS DANIELL.
WM. F. OTIS.

Boston, Nov. 19, 1855.

The fifty-sixth meeting of the Eastern District Association, as we learn from the *Christian Witness*, was held at East Boston, on the 13th and 14th inst. The majority of the members assembled at the Consecration of St. John's Church on the morning of the former day. At the afternoon session there were present the Bishop of the diocese, Rev. Dr. Vinton, Rev. Messrs. Allen, of Rhode Island, Greene, Smithett, Chase, Brown, the missionary of the Association at Haverhill, Field, Leeds, Fales, and the Secretary. Encouraging accounts were received from the sub-committee appointed to inquire and report respecting the prospect of establishing the Church at Melrose. Measures have been already adopted towards the erection of an edifice, and the greater portion of a rector's stipend has been provided for. The matter was referred back to the sub-committee, who were also instructed, if it should seem desirable, to correspond with some suitable clergyman who might accept the post. An interesting missionary meeting was held in the evening of the 13th, in St. John's Church, and addresses delivered by the Rev. Messrs. Chase, Brown, Packard, Dr. Vinton, and the Bishop. A collection was made for Foreign Missions, the largest that has ever been taken in that parish for missionary purposes. On the morning of the ensuing day, after suitable devotional exercises, the Association resumed the consideration of their ordinary business, and resolutions were passed respecting the attendance of members, and such critical exercises as might ensure to themselves greater advantage from the sessions of the Association. Divine service was held in the afternoon. Prayers were read by the Rev. W. S. Bartlet, and an excellent sermon preached by the Rev. C. Mason, of Grace Church, Boston, from 1 Peter ii. 6. At the concluding service, Evening Prayer was read by the rector of St. John's Church, and a discourse delivered by the Rev. T. F. Fales, of Waltham, from Acts ix. 39.

Virginia.—On Sunday evening, November 4, in St. James' Church, Richmond, the Right Rev. the Bishop of the diocese confirmed fifteen persons. Previous to the Confirmation, a sermon was preached by the rector of the church.

We learn from the *Southern Churchman* that no answer has yet been received from the Rev. Mr. Nicholson, of Cincinnati, in response to an invitation to accept the rectorship of St. Paul's Church, Richmond. The statement that he had declined the invitation was therefore erroneous.

Mississippi.—The remainder of the appointments of the Right Rev. the Bishop, for the fall visitations, are as follows, from the present date:—

Nov. 29th, at Sledgville, Panola county.
Dec. 1st, 2d, and 3d, at Oxford—Confirmation and Communion on the 2d.
Dec. 4th to 19th, inclusive, in Panola, Tallahatchie, Yalobusha and Carroll counties, as Rev. Mr. Hayward (missionary) may appoint.
Dec. 20th, at Black Hawk, 11 A. M.
Dec. 21st, 22d, and 23d—Convocation at Calvary Church, Holmes county; Consecration of the Church on the 22d; Catechism, Confirmation, and Communion, on 23d.
Dec. 23d, at Lexington, 7 P. M.

The Rev. R. H. Ranney, from the diocese of Louisiana, has removed to Raymond, and taken charge of the Male Academy in that place.

Henry Louis O'Neil has been permitted by the Bishop of this diocese to withdraw his name from the list of candidates for Orders.

Ohio.—The agent of the Education Committee in this diocese has published, we observe, the following appeal to young men who may be desirous of studying for Holy Orders:—

The Education Committee of the diocese of Ohio invite communication with young men of some mind, established piety, and general qualifications for usefulness in the ministry, who desire an education for that office, and need assistance in obtaining it. The Committee have found that as they have needed means to meet deserving applicants, means have been obtained, and they trust they will not be allowed hereafter to refuse assistance. A young man of suitable evidences of character, and promises of usefulness, is received on a special probation of twenty weeks, and is placed according to his advancement in education, in some branch of the Institution at Gambier, Preparatory, Collegiate, or Theological, and an appropriation is made according to his circumstances. If that person be passed satisfactorily, and the case shall seem to justify the expenditure, he is assisted from year to year. Communications from, or in behalf of any such, are invited by the undersigned, Agent of the Committee.

F. A. STRONG,
Gambier, O.

Iowa.—The first Convocation in this diocese has lately held a sitting. The Convocation assembled in Trinity Church, Muscatine. The opening sermon was preached by the Rev. Mr. Watson, of Bellevue; and on the evening of the first day of the Convocation the Right Rev. the Bishop of the diocese preached. The following day was marked by devotional services, a sermon, and the continuance of the business of the Convocation. In the evening a missionary meeting was held; on which occasion addresses were delivered by the Rev. Messrs. Denison and Ufford, Dr. Burr, of Ohio, and the Bishop. A collection was afterwards taken up, amounting to fifty dollars. Not so very trifling a sum, when we consider that Iowa is as yet but a missionary diocese, and in its very infancy.

St. Paul's Church, Bellevue, was consecrated on Wednesday, November 14th. There were present of the clergy, beside the rector of the church, the Rev. R. D. Brooks, of Dubuque, and the Rev. T. M. Benedict, of Galena. The Bishop preached and celebrated the Holy Communion. This is the first church dedicated by the Bishop of the diocese.

The Church Abroad.

England.—The Bishop of London has been pronounced out of immediate danger. The bulletins of his lordship's health had been discontinued. The Queen and Prince Albert had again sent special messengers to make inquiries; and in a great many of the metropolitan churches prayers were continually offered up for his lordship's recovery, which was considered hopeful, unless another attack should supervene. The latest accounts were that the Bishop was still progressing, though very slowly.

We think we have mentioned before, that the Society for the Propagation of the Gospel, some months ago, had opened a fund for the erection and endowment of a church in Turkey. It is stated that they are now contemplating the sending out of one or two clergymen at once to Constantinople—a preliminary step which appears to meet with very general approval.

It is stated that the Bishop of Melbourne intends to proceed to his diocese on board Mr. Green's ship, the Walmer Castle, which is advertised to sail from the port of London on the 26th of next month.

We have already briefly noticed the consecration of the beautiful new church at Bedminster, by the Bishop of Bristol and Gloucester, who had previously taken exception to some of the interior ornaments, and recommended their removal, though the founders of the church, assured of their propriety, refused to comply with it. A Bristol paper says,—"Much interest and curiosity were felt to see how the ceremony would pass off, and by many it was feared that some disturbance might take place. We are happy, however, to state that this was far from the case, and the result proved that, amongst the parishioners of Bedminster, at least, the long and active controversy caused no excitement. A sprinkling of the working classes might be noticed near the church, to see the carriages, of which there were great numbers, but they conducted themselves with the utmost propriety, and no single circumstance occurred to call for the interference of the small body of police who were on duty in the neighbourhood. The morning was most unpropitious, cold and wet; but the weather had no effect, morning or evening, in diminishing the congregation, who were almost wholly of that class who had carriages of their own or could hire them. Indeed, the array of wealth and rank which crowded the church, on both occasions, surprised persons not a little." The clergy, we learn, met and robed at the residence of the High Sheriff of the county, Mr. Phippen, who had all along taken a warm interest in the church. The right worshipful the Mayor and members of the town council of the city of Bristol assembled at the National School-room, where they were received by the High Sheriff. The Mayor, wearing his robe and chain of office, having arrived in his state carriage, accompanied by his sword-bearer and the various officers of the town council, carrying maces, a procession was formed about half-past ten, and they walked to the church. On reaching the west entrance, they were joined by the Bishop and clergy, and all entered the new building in procession. The consecration having been performed, the sermon was preached by the Rev. Canon Barrow. The offertory amounted to the large sum of £700, including £500 from Mr. and Mrs. Phippen. Five hundred persons remained to partake of the Holy Eucharist, so that it was nearly three o'clock when the Bishop and clergy returned to the National School-room to partake of a luncheon, hospitably provided on a most sumptuous scale by the High Sheriff. Over 200 ladies and gentleman sat down. Mr. Phippen presiding; on his right sat the Mayor, and on his left the Lord Bishop. The whole proceedings appear to have been most gratifying.

A false report had got into the newspapers, that that conscientious and munificent Churchman, Mr. Beresford Hope, had given £50 to the Wesleyan Methodists of Maidstone for their religious objects. A friend of his, writing to the London *Guardian*, says,—"All who from personal knowledge are acquainted with Mr. Beresford Hope's consistency and dutiful loyalty to the Church might have received the report with a charitable incredulity, as I did. It is entirely untrue; and Mr. Beresford Hope has not given, nor is he likely to give such a subscription. You have most likely received, as I have done, his personal contradiction to the report; but I may, perhaps, make it a request that, by the insertion of this letter, you will give additional prominence to the denial of a statement, the appearance of which in your columns has given much pain to Mr. Beresford Hope's friends."

Archdeacon Thorp, writing to the *Guardian* on the subject of the choral service at St. Mark's Training College, says,—"I have had, in my church here at Kemerton, now for seven or eight years, a choral service, improving by degrees. On Sundays, out of deference to the habits and prejudices of those who attend at no other time, we have the service said plainly, only singing the canticles and a metrical psalm. Two years ago I was asked by the congregation, almost unanimously, to substitute the full choral service, such as it had been a few days before performed at our yearly festival, for the usual afternoon service just described. I declined; but established, during the six winter months, an additional service in the evening, retaining the old service, with catechising, in the afternoon. Last Sunday, the church, which is large enough to contain the whole parish, including three denominations of Dissenters, was every place filled; and, I may add, except when engaged in prayer or praise, every voice and limb as still as death. I may add, also, that but for that service in church, a great part of that congregation might have found their way to a musical, *not choral*, service in the Roman chapel."

There has been a meeting at Liverpool, the Mayor presiding, for the purpose of erecting a testimonial to the memory of the late Archdeacon Brooks, senior rector of the parish of Liverpool, who appears to have been deservedly popular with all classes in the town.

Canada.—It is stated in the English papers, that her Majesty's Government has consented to the division of the diocese of Toronto, Upper Canada, and the necessary instruments for that purpose are now in the hands of the authorities at Doctors Commons. It is also stated that it is intended to erect a new Episcopal see, the seat of which will be at Kingston, and which will comprise several large and important townships in the eastern division of the present diocese.

The World at Home.

EVACUATION DAY.—This national, or rather peculiarly New York holiday was celebrated with military parade, dinners, and kindred rejoicings. Atmospherically the day was one of the most balmy of our capricious Indian summer.

TRIAL OF BAKER.—The trial of Louis Baker, indicted for the murder of William Poole, was commenced on Monday in the Court of Oyer and Terminer, but at the rising of the Court at four o'clock, only nine jurors had been empanelled, in consequence of the difficulty in finding men who had not formed an opinion on the matter.

CANAL CLOSING.—The Canal Commissioners have decided to close the canals on the 5th of December. At present the utmost activity prevails on all the lines of public works.

SUPPOSED HORRIBLE TRAGEDY.—Under the above caption the *Herald* gives an account of the suspicious sinking of a schooner and the desertion of the vessel by a negro cook, leading to the conjecture that the captain and crew had been murdered. "We are informed," it goes on to say, "by Mr. George Steers, who was yesterday at Hart Island in the yacht Black Eagle, that the schooner Eudora, (of Saybrook,) which was sunk on Friday last between that and City island, has not yet been raised, but that several discoveries have been made which show quite conclusively that a murder has been perpetrated on board. She lies in three fathoms of water, and is not wholly submerged at low water. Several articles of property have been fished up from her. Among these were the vessel's burgee, a pillow, and some bed clothing, all of which were more or less saturated with blood. The negro, who left the vessel alone on Friday last, was arrested while sculling ashore, which was done at the instance of Mr. N. C. Bell, (one of the Justices of the Peace,) who detained him on shore to await an investigation of the matter. On the next day (Saturday) he was put in irons, and confined in the county jail at White Plains. On his person were found two pocketbooks, one containing $59 and the other $1.80. The one containing the $59 was in one of his boots. A silver watch, probably worth $30 or $40, was found in one of his pockets. He had also a carpet bag, in which were found a boy's shirt and two pairs of shoes, evidently not his own. He had with him in the boat a hatchet and a large bowie knife. The hatchet appeared as if it had been burned. He first gave his name as George Williams, and on Saturday morning George Wilson—stating that he was thirty-one years old, and born in Pennsylvania. The property recovered has been placed in the store of Mr. Charles McClennan, of City island, on the responsibility of Justice Bell, who had caused the negro to be arrested. The owners reside at Deep River, Connecticut, and have been informed of the disaster. She had been loaded at Williamsburgh with eighty-six tons of coal, and was bound to Hartford."

AN AUCTION SALE OF AUTOGRAPHS was made by Bangs, Brothers & Co., on Monday. "The collection offered by the Messrs. Bangs," says the *Herald*, "included two hundred and thirteen specimens of penmanship. There were only some twenty or thirty persons present, and all the bidding was done by four or five of that number. The highest price, $11.25, was paid by Mr. West for a letter signed by George Washington. A number of documents, bearing the signatures of Robert Fulton and Robert R. Livingston, were taken by Mr. White, at $7.50. Benjamin Franklin brought $3.25. A blank certificate of membership of the Society of the Cincinnati, signed by George Washington, President, and Henry Knox, Secretary, was sold for $6. A sea letter, (protection for a vessel,) signed by President John Adams, and Secretary of State, Timothy Pickering, was sold to Mr. Butler for $2.50. Major General Schuyler and Jonathan Trumbull (soldier, statesman, and artist) brought nine shillings each. A $400 Continental bill, subscribed to by Francis Hopkinson, signer of the Declaration of Independence, sold for $1.62. Henry Laurens, President of the Continental Congress, $1.75. Thomas Jefferson and James Madison, $4.75. De Witt Clinton, 75½c. Chief Justice Marshal, $1. Robert Morris, letter in relation to the education of his children, $1.75. General Henry Knox, 75c. William Duer, (1779,) 75c. John Jay, (Aug. 24, 1775,) $1.50. Wm. Elley, 87c. Andrew Jackson, $2.50. Noah Webster brought $1.87½, and Daniel Webster only 25c. A bill of Benedict Arnold, against the estate of a deceased person, was sold at $4.25. Several circulars signed by Alexander Hamilton when he was Secretary of the Treasury, were sold at $1.12 to $1.37. President Madison, $2.37 down to 87c.

CARRIAGE OF SPECIE.—We learn from the *Washington Star*, that the Secretary of the Treasury has closed a contract for the next year, with the enterprising house of Howland & Aspinwall, of this city, for the transportation of all the specie that may be required at San Francisco, for the use of which the Government is to receive 2¾ per cent. premium, from all points. Last year the same house were the contractors at from 1½ to 2 per cent., depending on the point from which the money was required to be transferred. Under that arrangement the United States Treasury made about $50,000 in premiums. There were other bidders for this contract, but none offering so high a premium as that proposed by the successful bidders.

PARDON OF DR. BEALE.—Dr. Beale, the dentist, of Philadelphia, has been pardoned by Governor Pollock, and liberated from prison.

MURDER OF A POLICE OFFICER IN NEW HAVEN.—On Saturday night, two policemen, named Thomas Cummings and William Grant, attempted to arrest a drunken man in an Irish groggery in Morocco street, when the gang present blew out the lights and fell upon the officers, beating them so severely that Cummings has died of his injuries, and Grant is not expected to recover. Cummings was sexton of St. Paul's Church, New Haven. He reached that building after the affray, began to make his fires for Sunday, and was found dead near the furnaces that morning. His skull had been fractured by a slung shot.

INDIAN FAMILY EXHUMED.—In digging a cellar in Concord, N. H., recently, (says the *Boston Transcript*,) the workmen exhumed a lot of Indian remains, several details of which were in a highly preserved state. This was peculiarly the case with those of a mother, and of her three children, buried close around her.

RECOVERY FOR DAMAGES.—Dr. F. S. Zemp, of Camden, S. C., has received a verdict for the sum of ten thousand dollars damages for injuries sustained on the Wilmington and Manchester Railroad about two years ago. Such verdicts will do more towards the prevention of railroad accidents than all the laws in existence.

DESTRUCTIVE INSECT.—A gigantic grasshopper, (says the *Herald* of last Saturday,) was brought from Salt Lake, Utah Territory, via California, to Mr. John J. Morris, at the corner of University place and Eighth street, where it can hereafter be seen. It measures five inches in length, with a body and legs to match. It is one of the family of destructive insects which made such havoc with the Mormon crops last summer. It is said that they appeared in vast multitudes, so much so as to bend the extreme branches of trees, and often destroyed whole crops in a very brief period of time. From the specimen exhibited, we can readily conceive of the magnitude of the damage which such customers are reported to have committed both in Egypt and Utah. It is to be hoped that their locality may not extend beyond their present limits, otherwise our future surplus of breadstuffs might be curtailed, or entirely cut off.

THE BEHRING STRAIT SURVEYING EXPEDITION.—The "Fennimore Cooper," of the U. S. expedition, (says the *Washington Star*,) has reached San Francisco. The Navy Department have advices from her commander, Lieutenant Gibson, dated at San Francisco, the 11th ult. The "Vincennes" was daily expected there. The "Cooper" left Petropaulowski on the 16th of July, and subsequently made an extensive and highly successful and satisfactory survey of the Aleutian Islands. Lieut. Gibson reports positive information concerning the loss of the American whaling ship "Monongahela," and all on board, in 1853; and that all the efforts of the squadron to find really valuable deposites of coal in the Arctic and other Russian quarters they had visited had been unsuccessful.

MORTALITY IN BOSTON—DECREASE IN 1855.—For the month of October last, (says the *Boston Traveller*,) 320 deaths occurred in this city, against 273 for the corresponding month of last year. The increase is chiefly among children, twelve having died of measles in October this year, when none died in that month last year; 33 died of cholera infantum this year, against 18 last year; there were in October, 1855, 49 deaths of consumption, and 11 of small pox; seven died from accidents. Including, however, the increase of mortality in October, there is for the ten and a half months of the year 1855, ending November 15, but 2,600 deaths, against 3,059 in the same period in 1854; a decrease the present year of 459.

MORTALITY IN NEW YORK.—The deaths in this city last week amounted to 350. Of this number, 67 were among men, 57 among women, 119 boys, and 107 girls.

MORTALITY IN BROOKLYN.—The total number of deaths in this city last week amounted to 23 males and 27 females. Of these, 13 were adults, and 37 minors. Total, 50.

The World Abroad.

Great Britain.—The Court was still at Windsor. The Queen had been entertaining various distinguished visitors.

His Royal Highness, the Duke of Cambridge, was about to visit Paris, having been pressingly invited to do so by the Emperor of the French.

It has been semi-officially stated, that there is no present intention to call Parliament together before the usual time.

No successor to the late Sir William Molesworth, at the Colonial Office, had yet been appointed. The post was offered to Lord Stanley, and he declined it, after consulting his father, Lord Derby. There was a rumour that it had been offered to the Duke of Newcastle, who was on his way home from the Crimea.

Some surprise has been expressed at the Duke of Argyll remaining in the Cabinet, while he disapproves of the war. It appears that, towards the end of September last, a public dinner was given at Glasgow, at which his grace presided. It was observed that, in giving the usual toasts after the repast, the health of the army and navy was omitted. Afterwards, it was openly stated, that the Duke had given as an explanation, to an M. P., who had spoken to him on the subject, that he "disapproved of the war."

It is stated, that Government had determined upon holding a winter assize, for gaol delivery, in the more important of the counties generally throughout England. The authorities were in consultation with the judges, as to the most convenient period, and other necessary arrangements.

Further symptoms of early winter had been shown in England. Snow had fallen in Northampton, Derbyshire, Lancashire, and Cheshire; also slightly in the vicinity of London.

There had also been heavy rains, which caused the country in many parts of Devonshire to be flooded. In the neighbourhood of Exeter especially, the water was particularly high.

The ill effects of having tampered with the riotous disposition of the London mob, in Hyde Park, respecting the Lord's Day Observance Bill, were becoming more and more alarming. The scenes in the parks, Sunday after Sunday, are now of the most turbulent and disgraceful character, and the houses of the aristocracy in the neighbourhood are generally attacked, and the windows broken.

A general rise in the prices of the necessaries of life had taken place. The bakers, grocers, oilmen, &c., had with one accord advanced the prices of provisions and other household requisites. In sugar, the prices were raised fully a penny in the lb.; raw sugar, of ordinary quality, which two months since could be obtained for 4*d*. per lb., could not now be purchased for less than 6*d*. The prices of refined sugar have been advanced in proportion.

It is related that a London cabman, the other day, found a bag containing 300 half-sovereigns in his cab, after having been hired by one of the clerks of Messrs. Twining, the bankers, to drive from the Bank of England to their bank in the Strand. He took it to Twining's, and was presented with £20 for his honesty.

One of the highest civic honours in the gift of the Emperor of the French—the gold medal of the greatest value—has been assigned to Sir Edwin Landseer, the painter.

It is recorded, that the London and North-Western Railway Company has obtained no less than 182 Acts of Parliament since its formation, twenty-five years ago. The legal and parliamentary expenses of the Company have amounted to considerably over a million sterling.

It appears that during the last month, upwards of 3,000 passengers landed at the Southampton Docks, from the Channel Islands and from foreign parts. These passengers had nearly ten thousand packages of baggage.

The eminent corn merchant, Mr. Joseph Sturge, states, from his own personal observation, that the produce of the late wheat crop in England will not be half so much as in the previous season.

Another gale had occurred on the eastern coast of England. It is computed that about fifty vessels went ashore during the storm, and that nearly 160 anchors and cables were lost.

France.—We learn by the last mail, that it was rumoured that another attempt had been made to assassinate the Emperor, which, however, was totally untrue. The report arose in consequence of a pistol belonging to one of the Dragoons, by accident, falling from his holster and exploding. The Exposition closed on the 18th inst.

The monthly statement of the Bank of France is stated not to be unfavourable in its general character, although it will show a further diminution of one million pounds in the stock of bullion. The notes in circulation have been reduced, it is reported, £1,200,000. Shortly after publication of the last return, it was known that the bullion was again declining, but latterly the receipts are believed to have been about equal to the withdrawals.

Spain.—It appears that unfriendly relations are arising between Great Britain and Spain. Firstly, in reference to the case of a Mr. Boylan, a British resident at Santiago, who was expelled from Cuba in April last, notwithstanding the agreement of Spain to submit his grievances to the arbitration of Mr. Mure, the British Consul at New Orleans. Secondly, with reference to the appointment of Don Domingo Modstich, as governor of Fernando Po. Britain demands indemnity for Boylan's losses, and says that as Don Modstich is an old slave trader, his appointment is insulting to the British feelings, and must be cancelled.

Austria.—We find that the new financial measures engross anxious attention. The new concordat is not yet published. The Arch-Duke Maximilian, at Trieste, had been thrown from his carriage, and fractured his skull.

Sardinia.—The misunderstanding between Sardinia and Tuscany remains unsettled, pending a reference to the cabinets of England and France.

King Victor Emanuel, of Sardinia, has gone abroad. He would arrive in Paris on the 20th of November, and in England early in December, accompanied by several members of his cabinet.

Naples and Sicily.—It seems there is no longer any doubt that a revolutionary movement has broken out in Sicily. Some of the insurgents have been taken, and shot. It is difficult to get details. Arrests have taken place at Palermo. The authorities say the movement is not political, but is occasioned by cholera and scarcity of food. This, however, remains to be seen.

The War.—The *Canada*, which reached Boston last Friday night, brought intelligence from England to the 10th inst. But there is little or nothing relating to the war in any of its operations. In the Crimea, the armies were engaged in building huts for the winter, with occasional military promenades and exchange of long shots with the Cossack picquets. Several rumours of battle near Simpheropol turned out to be false. Letters from Sebastopol say that Russian projectiles from the north side reached almost every part of the city, and that a desultory fire is kept up on both sides. The Allies said that the Russians, although keeping up a continual fire, were making preparations for a retreat. Gen. Le Vaillant had been appointed by the French, Governor of Sebastopol. The following is the substance of several official despatches and letters:—The French will garrison Kinburn—consequently the English returned to Sebastopol November the 3d. All the Turkish force intended for Asia has left Sebastopol. A despatch from Gen. Simpson, of October 27th, says the weather was magnificent, and the British troops were healthy. An exchange of prisoners had arrived from Odessa. An Anglo-French force from Eupatoria, under Gen. D'Allonville, made a reconnoisance on the 22d, falling in with a large force of the enemy, offered battle, but the Russians retired after an exchange of a few rounds of artillery. The Allies burned the villages of Schadaffka, Karaqurt, Tuzcla, and the town of Saki; also many farms and stores along the route, and on the 24th returned to Eupatoria. Intelligence from Odessa of the 27th October, says that Todelben is fast rendering Nicolaieff defensible below Passka, where the river is only 600 fathoms broad. Gunboats manned by the crew of the former Black Sea fleet are stationed, and batteries are being erected on both sides of the river. The inhabitants of Nicolaieff and Kherson are informed that those cities may be attacked, and large numbers have gone into the interior at government expense. It is reported that Odessa will be disarmed, and the guns there sent to Nicolaieff. General Luders, with the grenadiers and cavalry, is posted between Kinburn and Kherson. St. Petersburgh despatches say the Russian army in the Crimea has provisions for eight months. A Vienna paper, the *Frem lem Blatt*, learns from Gortschakoff's head quarters, that the Russians in the Crimea now number 200,000 men. A grenadier corps had arrived at Simpheropol, accompanied by 8,000 wagons, drawn by oxen, so the army is provisioned for six months. Gortschakoff will not expect convoys after November, when the steppes, it is expected, will be covered with snow. According to the latest intelligence received immediately before the sailing of the *Canada*, a despatch had been received at the Turkish Embassy, at Vienna, stating that the bombardment of Nicolaieff commenced on the 29th of October, and continued during the whole of the following day. The result was not known. It was added that the Emperor Alexander had been induced to leave the place before the bombardment began, but the Duke Constantine could not be prevailed upon to quit the town.

Communications.

For the Churchman.

THE SANCTITY OF PLACES.

NO. II.

We have now reached the point in our discussion which enables us to mark the distinction on this head between ourselves and the Church of Rome. That system in this, as in other matters, has transferred the extinct Jewish principle to the Christian Church. The principle itself of an inherent holiness in *things* is dead. It died with the extinction of the Jewish polity and the whole Levitical law. It died with Christ on the cross, and if in any sense it has risen again, it can only be in the Spirit of Christ, and by sanctions derived from Him. Of these we know nothing that imputes holiness to any objects. Holiness is to be in men. Things may be called holy as far as we use them for holy purposes, as far as we adapt them to holy ends; but whatever results come from these, holiness is in man, coming from God, the fountain of all sanctity, it can dwell only in a being endowed with the attributes of mind. Man, of all visible creation, alone is capable of receiving it from his God, and man alone, therefore, here on earth, is its only recipient. It cannot dwell in a temple, in an altar, in dead matter. It must dwell in man. Holy objects, then, of the material world are in no sense holy in themselves; they are only remembrancers of holiness, not endowed with holiness; they are meant to remind us of our own holy calling, but have no power to confer or give it, because they have it not. All, therefore, turns back again to the human mind, and, as the mind of the individual, so the sanctity around him. If he carries God with him in his breast as a living temple of the Spirit, oh! then, even with no extraneous aids, he makes the place a sanctuary where he is. He loves indeed the place where God's honour dwelleth, and he honours every remembrancer of His presence, whether consecrated or not. He would indeed consecrate every place to His honour, and make every "peaceful private home" a temple no less sacred than the imposing edifice; but he knows that it is not the house, not the edifice, it is himself that God inhabits.

In the Church of Rome all this is completely reversed. Men go to churches and chapels there, not to augment the holy atmosphere by their own intelligent and reasonable worship, (although we deny not there may be exceptions to this rule,)—they go as if the place was to be their dependence for holiness, whereas they should, with a view to acceptable worship, carry the mind with them, and thus make the place holy to the Lord by their sympathy with all that is holy and good. They come as if there was a great treasure of tangible sanctity, some of which they may carry away with them, and thus from the sanctity of the edifice, or the virtue resident in the sacred location or the sacred object, be made holy themselves; and I deny not it is possible that God may connive at a simplicity which knows no better, and, as He once "winked at the days of ignorance" before Christ came, He may again and again connive at an honest simplicity that cannot extricate itself; and many a simple-hearted Roman Catholic may, by his earnest striving in his way, prove a much better man than a presumptuous Protestant. Still we are not referring to those who would be no fair samples of either party as little as they would honour it, and we therefore note only the difference in the aspect of sacred things as they are called, the difference in their aspects and their operations as they affect different minds.

We have those among us, as well as the Church of Rome, who attach an extraordinary, if not inherent, sanctity to the consecrated places where we worship; and these ideas have such strong phases and features, that it would seem to a spectator as if there were some extraordinary virtue dwelling within that space that made every part of the materials holy of itself. Now, we should most seriously regret to say one word that would make any worshipper in God's house less devout, less attentive, less collected in his thoughts, or less reverential than he ought to be. We should be sorry, especially, if anything we write or say had the least tendency to make men think lightly of sacred things—sorry should we be to promote anything like levity. But with all this we do love a reasonable, sober and consistent worship,—a worship, first of all, that denotes and evinces more than anything else that God is a spirit. This was the first doctrine that our Lord taught in His theology. Again, we love a worship that we may not only carry to our churches, but also carry away with us. We love a worship that does not end with the appointed services and devotions of the sanctuary, but which we may continue "at all times and in all places." We love a worship, in fine, that truly realizes God's presence in and around us, and makes Him the only object with which the mind should be engaged in the exercises of His Church. God must go with us and come again away with us, or else we have got but little profit from His Church. When we worship Him, we must forget all things called holy, and look only unto Him; we must lay aside our ideas of holy places and holy things, and rest with our mental vision on His sacred presence alone. It is God, and God alone, with whom we are then concerned, and we may even forget that the place itself is holy, in the consciousness of that holiness that fills the heavens and the earth. When Moses once was commanded, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground," what, we ask, made the ground holy where he stood, and what was it that spread over that surface a character which it never had before? It was the presence of God; it was the proximity, nay, the very presence of that invisible "I Am," that then revealed himself to the chosen servant of His covenant. He it was that made that ground a holy spot, and by His presence covered it with the sacred impress of His own sanctity and Godhead. And precisely so is it now. It is God's presence, to the Christian mind, that imparts holiness to time and to place. All places are thus holy to him; for everywhere he hears, he sees, he realizes a present God. With God he walks, with God he dwells, and the pure fountain ever pours its sanctifying influences around him to make his soul a temple of God; to make his life one hallowed strain of worship. Now, this is the true aspect of all holy places and holy things to a devout and pious mind. It is the consciousness of God's holy presence that imparts itself to him, and that makes the atmosphere around him holy. Moses did not know, before Jehovah called to him from the flaming bush, that he was standing on holy ground; he did not know it until he was told. But the moment that he heard that holy voice, he also realized a holy presence that imparted its own sanctity to the place. This, then, is the mark, this the source, this the standard of holiness. Places are holy only as they are associated with God, and then the distinction should never be forgotten. Still, after all, the sanctity is not in the place, not in the thing, not in the ground, or the edifice, the sacred ornament, or the sacred vessel, whatever it be; it is only in God. Our thoughts and views are to be fixed on God under all circumstances; and things, as remembrancers, are only sacred in association. They are much like language—only indexes of the thought, to which the mind must look, in order to determine its own truth. We cannot pronounce anything holy but what is godly, and which comes from God. His presence stamps the character of men and things, and it is the consciousness of men by which it is realized and felt.

Thus, then, is the doctrine of holiness in minds, and not in things, and this not only furnishes the true distinction between what is holy and what is not holy, but it furnishes the medium to make all things holy to us. In one vast and comprehensive view, what is God's world but a vast and holy temple? God's omnipresence makes all nature and the universe his temple; and by Solomon even under the old dispensation, where the popular tendency was to limit God's presence to His temple on Zion, or his tabernacle at Shiloh, even there it was proclaimed "the heaven of heavens cannot contain thee." So that, in truth, God's temple is everywhere, and this earth, after the purgation of the flood, when Noah left the ark with his family, was first of all consecrated by the erection of an altar, a monument of God's presence, an index that points us to His holiness, as it reminds us it is everywhere to be sacred to Him. Now, this is only done when we know and realize God is here. But when we do realize this, what place is there, what region, great or small, what object, magnificent or mean, that does not assume and wear a holy aspect? Our very business in the daily walks of life, our very occupations in the world pursued as duty and fulfilled everywhere in the ceaseless consciousness that God is here, that His eye is upon us as He besets us behind and before, and lays His hand upon us,—what more do we need to feel the sanctity of every step we take in God, and to realize in every place what the ancient patriarch once particularly realized in one—"Surely God is in this place, though I knew it not?"

But if all places may thus become equally holy, and are thus to be viewed, if viewed aright, it might be asked, as an objection, what advantage these have over sacred places above others; and, what is more important, does not this universal holiness either destroy, or tend to diminish the sanctity of God's house, the holy character of the place especially set apart for His worship, together with the altar, that "holy table," as our formularies name it, and all that pertains to it? We answer, by no means. Surely, those objects are not made less sacred than they are by showing where the holiness properly lies. No one will approach the chancel, or the altar itself, with less holiness, by knowing and distinguishing the fact that there is no holiness in the form, no holiness in the material, no holiness in the decent and becoming dress with which it is decked. No one will approach with less holiness, by looking away from these things that are seen to the things that are not seen. On the contrary, he realizes another holiness, and that holiness imparts its sacred influence to him, to his own mind and power, as he realizes the holiness of a present God. How can such a consciousness diminish the sanctity of any place, when, like the voice from the burning bush to Moses, it is the very channel through which it passes to give to time and place what time and place cannot have without it? The truth is, that it is the idea of an inherent holiness in things and places that is calculated to diminish, and often does diminish, true holiness in man. When we approach a temple of God, as we may call His Church, with the idea that *there* is the place, there is the seat of holiness, and, as soon as we cross its threshold, feel as if we were released from a restraint which that holy place imposed—as if we were only there in the presence of God; I say, with such thoughts or views, whatever may be our impressions of a holy place, we are not likely either to carry thither much holy thinking, or carry away with us much holy resolution. Nay, it is literally a preposterous mode of not only cultivating holiness, but of honouring and keeping holy sacred things themselves. For how can any one realize as he ought that he is in a holy place, without a consciousness of a holy principle within him? How can he know and realize that the Lord is in His holy temple, made with hands, if he has no realization of His presence in the Temple not made with hands? If he does not carry the Lord with him, what expectation can he have to find Him there, and what will he care again to be still in the company of his God, as he pursues his way again to his home? *Præposteri homines!* said once the celebrated Marius, of men who claimed their honours before their merits; and no less preposterous is it to think that our churches can be seats of augmented holiness, when we ourselves leave all holiness there, without taking any with us, without carrying any away, without realizing we are the true and proper temple in which the sanctifying Spirit must dwell? Holiness dwells in the mind. There it must live, and there it must flourish. Call things sacred and holy; but remember all their sanctity does not flow from them to us—it must flow from us to them; and when we take our position in God's house with minds first consecrated to Him in the Spirit of His blessed Son, then all around who partake of this house and place are holy.

C. F. C.

For the Churchman.

PRIVATE PONDERINGS OF AN AGED PRESBYTER.

NO. IX.—THE SACRIFICES OF CAIN AND ABEL, (*continued.*)

It has been falsely assumed that it is the want of external evidence which leaves mankind in unbelief; whereas the most notorious examples of religious unbelief have always been exhibited in those cases in which the largest share of external evidence has been afforded to mankind. Witness the unbelief of Pharaoh, and that of the Jewish rulers in the time of Christ; and hence the terrible denunciations upon Chorazin and Bethsaida, and upon all those places in which the miracles of Christ were principally wrought, because they repented not. As it is with the heart that man believeth unto righteousness, even so the heart of man is the seat and source of all religious unbelief.

No man could have been placed under circumstances more adapted to produce religious conviction on his mind. Cain was standing by his sacrifice, and his brother Abel stood beside him. The appeal was made to the Deity, who could not be deceived, and who could not be under the influence of partiality, or of any unkind feeling, and who was equally related to Cain and to Abel. And if Cain would not submit to the decision of the Deity, to whom would he appeal? They would be standing by their sacrifices; or rather Abel would be kneeling by his sacrifice in earnest supplication to Almighty God. But what can we conceive would be the deportment of Cain? Could we conceive that he was penitent? that his face was lifted up to heaven, his arms outstretched in earnest supplication, and his tears falling to the ground? We cannot suppose that Cain would be cherishing such feelings in his heart. At length, the fire came down from heaven, quick as the lightning's flash, and the sacrifice of Abel was in a flame! Uprose the curling smoke! uprose the gathering fire! And probably some voice from heaven, as from the wonted cherubim, pronounced the benediction, and testified aloud the approbation of the Deity to Abel and his sacrifice; and then ascended in the flame.

In this case we have no formal crimination of Cain. He was left to the secret thoughts of his own heart; and if he had appealed to his own conscience with devout sincerity, it would have supported the visible decision of the Deity. But his wicked heart refuses to admit conviction. If anything could have disarmed his impious resentment, it surely must have been the fact that God was the judge. But Cain would not admit the Deity to judge between him and his righteous brother. In vain the fire from heaven descended! In vain was Abel's sacrifice consumed before his eyes! No evidence produced conviction on his guilty mind. Divine authority was set at nought by him! No happy feeling was allowed to stir within his breast. Every feeling of piety to God, and every feeling of fraternal charity, was quenched. Rage and desperation, cruelty and malice, envy and murder, were the only feelings which his wicked heart could cherish; his guilty soul was swallowed up in sin.

"And Cain was very wrath, and his countenance fell." What poet, or what painter, would be able to give a faithful likeness of that awful face? He was *very* wrath! And yet what real cause had he for wrath? His innocent brother had not done him any wrong! God Himself had not done him any wrong! There was not a single being either in heaven above, or on the earth beneath, that entertained any unkind feeling towards him, or had spoken to him an angry word. Then why was he offended? Was it because that his brother was righteous, and would not be wicked, like himself? Was it because that God Himself would not approve of his impiety? No doubt but Cain would say within his wicked heart that he was as righteous as his brother. And he would affect to think no better of God Himself than he did of his brother. O, what enmity would boil within his wicked heart against the Deity! What blasphemy would be uttered by his lips! He would have wreaked his vengeance on the Deity, if that had been within his power; but his inoffensive brother was the only object upon whom he was able to pour out his wrath. His countenance fell. Every feature was drawn downward! Every feature was distorted! What an ugly thing is sin! And what so frightful as the human face when under the convulsions of an angry soul!

"And the Lord said unto Cain, Why art thou wrath? and why is thy countenance fallen?" The condescension of God towards Cain is truly astonishing! And surely he is good towards the unthankful and the evil. The more we examine the conduct and the character of God, the more are we convinced that God is good to all, and that his tender mercies are over all his works; and that God does not hate anything which He has made. The foregoing words were spoken to Cain by the Almighty, and were spoken to him in such a way that Cain could well understand their meaning; and in all probability were uttered vocally by the ministry of some heavenly being. "Why art thou wrath? and why is thy countenance fallen?" How simple the divine remonstrance; and yet how forcible! Why? For what reason? If mankind would only ask themselves that question, devoutly and honestly, and would allow their own hearts to return an honest reply, it would quickly cool their anger, and reduce them to reason. But wicked men, like Cain, will not allow any such seasonable inquiries to enter into their hearts. They dread all serious reflection, and are afraid to allow their angry passions to cool, lest they should perceive the evil of their purposes, and should not be able to put them into execution.

"If thou doest well, shalt thou not be accepted?—and if thou doest not well, sin lieth at the door." The divine remonstrance, we think, would not have been exactly relevant, nor its sense complete, if it had been intended only to present the alternative of obedience and disobedience, reward and punishment. The divine remonstrance was intended to expose the inconsistency of Cain, both in relation to his anger towards Abel, and to the cause of his anger; and more especially to expose his impiety towards God. If thou doest well, shalt thou not be accepted? Is it possible for God to be partial, or to disapprove of thee and of thy sacrifice without a cause? Sad if thou doest not well, if thou art indeed a sinner!—then why not bring the sacrifice of a sinner according to divine appointment, and more especially as a sin-offering is at hand? An offering for sin is called by the name of sin, both in the Old Testament and in the New. "He hath made him to be sin for us who knew no sin," &c. The question in this case is, whether the term *sin* is applied to an offering for sin, or to the punishment of sin; and the question, therefore, may be satisfactorily answered; since, while it is applied in the Holy Scriptures to an offering for sin, it is never applied to the punishment of sin. And we may add, that we may easily perceive the propriety of saying a sin-offering lieth at the door; but there can be no propriety in saying that the punishment of sin lieth at the door. The divine remonstrance is intended to expose the impiety and inconsistency of Cain, and to show that his conduct was inexcusable; since, although a sinner, yet a sacrifice had been provided, and which God was ready to accept. But Cain rejected the boon of divine mercy, and the hope of redemption through the promised seed.

"And unto thee shall be his desire, and thou shalt rule over him." Cain was aware of the superiority of his brother's character, and he was afraid that his brother would rule over him. The feeling of Cain towards Abel arose from a sense of his brother's superiority, which is always the case with the wicked towards the righteous. But God assured Cain that he should still retain the right of primogeniture, and that Abel would pay all due deference to him, as being the first born.

To be angry with God, and to be angry with righteous persons, is to arraign the conduct of the Almighty, and to set up our own passions against the divine decrees. And yet this is not peculiar to the character of Cain; it belongs to all those persons who are in a depraved condition of mind. They are angry with others, when they ought to be angry with themselves; they resent all reproof, and refuse to be convinced of their error and crime;—they will aggravate the innocent offences of others, and will extenuate and excuse their own most blamable crimes. And even when the reaction of their own crimes involves them in misery, they will continue to throw the blame upon those persons who expose their iniquity, and will refuse to admit conviction to enter into their hearts. We may enlighten the darkest caverns of the earth by the introduction of the light; but it is not so with the human heart, on which no evidence can operate invincibly, and no motive can be irresistible. In the case of wicked and incorrigible men, no evidence can force conviction, no motive can be irresistible. The light shineth in the darkness, and the darkness receiveth it not.

J.

For the Churchman.

THE FEAR OF DEATH.

There be many (as saith the Apostle), "Who through fear of death are all their life time subject to bondage." And that not the eternal death of the spirit to which the above passage seems particularly to refer, not that fearful second death of which we are exhorted to beware, but the mysterious sundering of soul and body, the inanimate state of the earthly tabernacle, from which all shrink with instinctive dread, and the anticipation of which is to some an ever present thought, a shadow upon every bright prospect, a Damocles' sword over every feast. Nor is this fear confined to those godless persons to whom the dissolution of the body threatens to be only the prelude to greater suffering and terror, and who are so busily engaged with affairs of this life as to have no time for the right considering of the final change; but many pious and pure minds, who know temporal death to be but the dark passage to a Home of Glory, and who have been taught by the Spirit in such measure as to read aright the mystery of the putting on of immortality, still through some infirmity of the flesh, or feebleness of spirit, do mourn over a future and unknown evil, and die a thousand deaths before the appointed close of life. This morbid fear is generally, if not always, the attendant of constitutional or acquired nervous malady, and is, perhaps, of all the creations of an excitable temperament, the most injurious to both body and mind. Take a young person in high health, whose ruddy cheek and elastic step show that the physical nature is well developed,—such an one will not naturally be thinking of the day of sickness and the hour of death, the silent coffin and the lonely grave;—life is too strong within him—he feels that this earth is a home to be desired—the world opens fair and tempting to his cheerful gaze—there is a work for him to do, and with strength in his right arm he goes forth to do it. The morning of youth is long and sunny, and he is happily forgetful that care, and sorrow, and weariness, and death, will be his portion in the future years—alas! too often unmindful that it is not all of life to live, and that however pleasantly and usefully spent, its record will be a blank unless sanctified by the attainment of the end for which it was given.

But the representatives of the other class may be usually found, either among the many, who, though exempt from actual disease, are yet continually reminded of their destiny by the frailness of their health, or those who, with transcendant intellectual powers, are wearing away their earthly fetters, or, saddest of all, those upon whom the visible seal of the Destroyer has been set, it may be, from the womb, who dwell among us for a little while, developing daily a beauty which fascinates whilst it appals us—becoming etherealized through suffering and decay—the hopeless victims of *consumption*. To such as these does life too often seem a sad unwelcome picture, with but a short reach of flower-besprinkled sod, while close upon it is the fearful precipice, and just below the ceaseless rolling of the unknown sea. To such the pensive evening hour is full of mournful memories and mysterious fears. Ah, they know the language of the wailing autumn wind and the rustling leaves—no lesson that Nature teaches of decay is lost upon them—they are sufferers in every scene of pain—each agony witnessed in others is transmitted in part by their own exquisitely sensitive nerves—each slight ailment is to them the beginning of a mortal sickness—every scourge of disease that visits the city of their habitation seems a special messenger to them—till their weak tenure of life, so often threatened, gives way at last, and they go to that land of shadows, which they so much dreaded, and yet to which they seemed so closely allied.

My friends, this is no fancy sketch. "The heart knoweth its own bitterness," and to many a heart surrounded by all that makes life beautiful and desirable, the dread of being called to leave such happiness, the repulsiveness of the mysterious change, which must soon come, in a word, *the fear of death*, *is* that secret "*bitterness*." It seems hard to blame any one for the existence of such feelings when they are the result, not of a guilty conscience, or an unprepared life, but of a defective nervous temperament or constitutional melancholy—and yet the indulgence of such a dangerous habit of thought is a great wrong, both to God and the creature who would thus set the bounds to his own life.

I shall never forget the impression produced upon my mind, during a slow recovery from a tedious illness, by a sentence from that prince of *patent sermonizers*, Dow, Jr. I was sitting one day in the helpless idleness of convalescence, gazing dreamily through the open window, thinking bitterly of the days of health and joy which were past, as it then seemed, forever—recalling the memory of departed friends—in a word, rejecting, as my mood then was, all that is active and inspiriting in life for unprofitable brooding over the unreal—when my eye accidentally rested upon the passage alluded to. I have forgotten the words, but the earnest truth they held, divested of its tone of levity, sank deep into my heart. It was to this effect—"We may die as early as we choose. We have but to imagine that Death is standing at our door, and haunting our daily steps, and we shall surely meet him very soon; but if, on the other hand, we resolutely banish groundless fears, and learn to believe that we shall not die until our appointed time is come, we shall spend our days in peace, and, not unlikely, enjoy the blessing of a long life."

And is it not so? Would it not be much better to believe that He who gave us life will spare it until His wisdom sees that it has reached its limit? And for those whose love of life is strong it would be well to remember that the blessing is promised to those who obey His commands—that he who honours his father and mother shall dwell long in the land—that "whoso dwelleth under the defence of the Most High shall abide under the shadow of the Almighty"—and him, neither "the pestilence that walketh in darkness," nor "the sickness that destroyeth in the noonday," shall harm or make afraid. With this peace in our hearts, and this confidence, that if our ways are made so direct as to please God, He will be our guide, (ah, if we behold our life cut short while our joys are yet scarce tasted and our hopes yet unfulfilled, can we not say it with a serene heart?) *even unto death!*

"For this God is our God for ever and ever: He shall be our Guide—unto death!"

November, 1855.

L. E. D'B.

For the Churchman.

THE CHURCH AND THE BIBLE.

Puritanus.—

"When thou hast crossed life's troubled sea,
The gates of Paradise to tread,
Will words like these be put to thee—
Have bishop's fingers pressed thine head?"

* * * * * * *

"The bishop takes the place of God,
And by his power the priest creates,
That all may pass beneath his rod,
Who hope to win the heavenly gates.

"'Tis not the priest alone he makes,
'Tis also found, by slight research,
If but the thing he undertakes,
He just as easily makes *the* Church.

"Without a bishop, there can be
No priest, no Church, none aught to save;
No-nothing to bring hope to thee,
Or smooth thy passage to the grave.

"How contrary to Holy Writ,
And its bright page, does this appear!
These are the words engraved on it—
Who ever *knocks* gains entrance here."

Fulvus. Why, Puritanus, I did not know that you tried to be a poet, but I am sorry you put such bad theology into your *very excellent* verses.

Puritanus. Bad theology—what do you mean? You do not mean to say that you believe in all this Popish nonsense about the Apostolical succession?

Fulvus. Indeed I do, notwithstanding your profane allusion to bishop's fingers. But to take up your rhyme. In the first place, there is no covenanted salvation out of the Church, for we read in the Acts of the Apostles that the Lord added to the Church daily such as should be *saved*. In the second place, there can be no Church without a bishop, and so you *will* be asked the question you have put in the first verse of your rhyme. In the third place, none can be regenerated unless they have been baptized, and God has appointed His priests the ordinary ministers of that Holy Sacrament; and no one can be a priest unless the bishop makes him one, for the bishop *does* stand in the place of God, that is, he acts as the vicar and representative of Christ, who has said, "As My Father has sent Me, even so send I you." And these priests are also to "smooth your passage to the grave;" for St. James says, "If there be any *sick* among you, let him call the elders, [priests] and let them pray over him, anointing him with oil, &c." And our Lord also gives them power to *remit* sins, saying, "Whosesoever sins ye remit, they are remitted." It is true that Holy Scripture says "Knock, and it shall be opened unto you;" but you must knock in the way the Lord has appointed in His holy Church.

Puritanus. I care not for "your Church and Churchly rites." The Bible, and the Bible only, is my religion.

Fulvus. On what authority do you receive the Bible?

Puritanus. Why, it bears the authority of God on the face of it. It proves itself.

Fulvus. That is insufficient. A witness cannot be placed upon the stand to establish his own veracity. Such a course is contrary to all rules of evidence.

Puritanus. When I read it, a voice within me tells me that it is the Word of God.

Fulvus. That is merely the same argument stated in another form. Besides, a "voice within" some one else may tell him differently; and then how are you to settle it?

Puritanus. It is proved by history that the Apostles and Evangelists wrote the New Testament; and they were inspired.

Fulvus. History is only human testimony, and therefore fallible. The same history relates many things which neither you nor I believe. Besides, history tells us that there were a number of books which some esteemed canonical, but which are now uncanonical, and others which were considered uncanonical, but now in the sacred canon; such, for instance, as the Epistle to the Hebrews, and the Revelation of St. John the Divine. Now, how do *you* know which are canonical, and which are not? How do you know that you have the whole Bible? How can you tell that certain sects may not have interpolated it?

Puritanus. God has miraculously preserved it.

Fulvus. Then the printing offices are the constant scenes of miracles; and it would be impossible for errors to creep in. You get the Bible on the authority of the Church, and we may well say, with St. Augustine, "I would not have received the Holy Scriptures, except on the authority of the Church."

Puritanus. The Church is invisible.

Fulvus. Let us apply that assertion to the argument in hand, and see what we make of it. You say that this invisible Church is made up of all who believe in it. Many of those men who profess to believe in Christ, differ so materially concerning the Bible that their testimony is worse than useless. Luther rejected the Epistle of St. James. Now, Luther and his followers compose a large portion of your so-called invisible Church. How do I know that Luther was wrong? It is true that he afterwards received the book; but I might have lived when he rejected it, and died before he accepted it. So you see that, after all, the Church, which you so wickedly despise, is the only "pillar and ground of the Truth" of Scripture itself; and when that Scripture tells you to knock, you must knock *in* the Church which gives you the Bible, and testifies that it is true.

Puritanus. Well, there is something in what you say, I must confess. I had not thought of it in that light before. But I must ponder it in my mind; and we will talk of it again.

W. F. B.

THE CHURCH A HOLY PLACE.

My dear children, could you really *see* the holy angels who dwell there—could you really *see* the ever blessed and awful Trinity, whose name even is terrible, there standing, then, what would be your feelings? What would be your mind? Would you *then* permit any foolish laughter to come across your countenance, or talk unseemly and light words, or gaze about in a listless unconcern of what or WHO was about you? O, surely not. You would fall down on your knees and adore silently the unspeakable tokens of His presence. You would be overwhelmed, and full of fearful dread and terror, and draw away your face, as looking upon glory too terrible for your mortal nature. You would indeed then cry with the Patriarch, "How *dreadful* is this place." How is it, then, that you see men behave so indecently, as you sometimes do, in churches? Because they do not realize these truths; because they do not *believe* in God's presence; because they look upon a church as nothing more than four walls of stone and mortar; because they do not ever imagine, inasmuch as He is not *visible*, that the Almighty can possibly be standing by. Standing by, He of course is, everywhere, but more especially in a church. If you were to insult a kind friend who loved you, in the common public street, and pass him by unobserved, it would be bad enough; but what would it be, if you were to go into his own house and insult him *there?* How grieved he would be; how it would cut him to the heart, and how audacious and abominable would it be in you! What think you, then, when that friend is God?

Another point suggests itself to me. Suppose you *have* the reverential feeling which I am desirous to excite in you, *in what way are you to show it?* You, or any good Christian, would not be content with merely abstaining from actions of levity or thoughtlessness; you would not be content even with a mere feeling in the mind; you would be anxious to display it. The question is, *How?* It must be by some action of the body. Now, outward acts, or gestures of the body, become tokens of reverence according to the customs of a people. Though unessential, and without value in themselves, they become of value in consequence of being tokens, or signs agreed upon to express some feeling within the mind. The feeling of the mind being associated by custom with an outward sign, the exercise of that outward sign suggests and fosters the inward feeling, and so the one acts upon the other. Thus it is, then, that outward tokens of respect vary among various people. When Moses drew near to the presence of God, "he took off his shoes," as it is said in Exod. iii., by the express command of God: "And He said, Draw not nigh hither. Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Entering barefoot into the house of God would *then* have been a token of respect, commanded by God Himself. *Now*, however, it would not be so looked upon by us; because the custom does not exist among Christians. It would be unintelligible and useless; nay, more, it would be an action of irreverence. Again, the Jewish people of the present day worship God in their synagogue with heads covered. They never take off the hat; to do so would be considered a mark of disrespect. Among Christians, the exact contrary prevails; and to take off the hat is a bodily gesture used among all Christians to denote respect and reverence; and therefore has the custom prevailed in churches, for the men to worship God with heads uncovered. Thus you see of what value outward actions are; nothing in themselves, (for they *can* be nothing, when different people take the exact contraries to show the same thing,) nothing in themselves, but only of value by reason of the association of ideas conveyed.

There is a canon of our Church still existing, which recommends us specifically to bow and do obeisance upon entering and leaving churches and chancels. I do not press this custom, nor do I hold it absolutely necessary; but when *rightly understood*, I think, with many good and religious men, that it might be useful, as a means of displaying and fostering that love and remembrance of God, that awe and reverence of His holy name, some token of which, pious and devout minds so anxiously long for. It is a custom authorized by all antiquity, and, furthermore, recommended by our own Church. If you ask me the use of it, the use of it is this: To remind you more closely of God; to distract yourself from the world, and fix your mind more intently upon the place where you are, and therefore upon the great Being whose dwelling that place is; to discipline your mind into devotional feelings, by the use of a sign, conveying these devotional feelings; to beget within you a solemn and continually abiding assurance, that God is about you, and spying you out, and watching you; by all of which you would be checked and hindered, in any levity of conduct or conversation which might otherwise surprise or overtake you. I know well that such things are abused by some; and I know, also, that such things are objects of ridicule to others; but, my dear children, the abuse of a custom by the injudicious does not make the right use of it improper by the moderate; and, most assuredly, the ridicule or laughter of the inconsiderate can be but little hindrance to the truth and value of that which has prevailed as a Catholic custom from very ancient times.—*Bennett's Letters.*

SAINT ANDREW'S DAY.

Ignorance and prejudice turn indignantly from the observance of Saint's days, as savouring of errors all true Christians should unhesitatingly reject. Our venerable Church doth not entertain amongst her doctrines the propriety of saint worship. She acknowledgeth but one Advocate with the Father, Jesus Christ the righteous. Therefore, though a man may prophesy, and be miraculously endowed, she looketh not at the frail tenement in which these treasures are deposited, but to the source whence they were derived. "Art thou any kind of a shrub, that thou delightest me with thy fragrance?" asked an Eastern sage, on finding in his garden an odoriferous lump of mould. "Only a vile clod of earth, but I have been with the rose," was the reply. Thus the beauty of holiness, the odour of sanctity which mortals may possess, comes alone from their having been in spirit with the Sacred Rose of Sharon. Shrink not then, poor child of clay, from giving "honour to whom honour is due." The highway of life is not so thickly strewn with examples of eminent zeal and piety, that thou shouldst pass by saints, confessors, and martyrs, whose labours and blood afford exalted and lasting entablatures in the divine edifice of which God's well beloved Son is the polished corner-stone.

In apostolic times, the fishing town of Bethsaida, of Galilee, looked upon the waters of Genesareth. Now it is a relic for the page of history alone. The martyr brothers, Peter and Andrew, were natives of Bethsaida.

Saint Andrew, the Apostle, was sent to preach salvation to the rude inhabitants of Scythia. Most of the prominent places on the Euxine and Caspian seas, also witnessed his labours. After travelling over many countries, he was at length crucified at Achaia, by order of the proconsul Ægenus. Where there are suffering and death, there will feminine pity and charity be found, shedding their benignant influence. Maximilia, wife of the proconsul, had the apostle decently interred. Constantine the Great afterwards removed the body to Constantinople.

Sweet is the memory of the saint, every drop of whose blood hath bloomed into a flower meet for the immortal Paradise.—*Joys and Sorrows of the Ecclesiastical Year.*

"MORE'N YOU'LL KEEP."—Some years ago, an old sign painter, who was very cross, very gruff, and a little deaf, was engaged to paint the Ten Commandments on some tablets in a church not five miles from Buffalo. He worked two days at it, and at the close of the second day the pastor of the church came in to see how the work progressed. The old man stood by, smoking a short pipe, as the reverend gentleman ran his eye over the tablets.

"Eh!" said the pastor, as his familiar eye detected something wrong in the wording of the holy precepts; "why, you careless old person, you have left a part of one of the commandments entirely out; don't you see?"

"No; no such thing," said the old man, putting on his spectacles; "no, nothing left out; where?"

"Why, there," persisted the pastor; "here, look at them in the Bible; you have left some of the commandments out."

"Well, what if I have?" said old obstinacy, as he ran his eye complacently over his work; "what if I have? There's more there now than you'll keep!"

Another and a more correct artist was employed next day.—*Boston Transcript.*

For the Churchman.

ADVENT.

"Surely, I come quickly: Amen."—*Rev.* xxii. 20.

Thou art coming to Thy world;—
  Soon the tokens shall be given,
Soon Thy Banner, wide unfurled,
  Free shall float through earth and heaven;
Thou art coming, Glorious King!
All Thy Chosen home to bring.

Thou art coming to Thy world,
  Far to spread Thy free salvation,
Priests of Apostolic line
  Thou hast sent to every nation;
That the tidings of Thy grace
Soon may visit every race.

Thou art coming to Thy world;
  Lord, we hail each glorious token
Of Thy far-extending sway,
  And of Satan's thraldom broken;
Rapture fills our waiting hearts
As sin's hated power departs.

Thou art coming to Thy world;
  Thou, who once wast scorned and hated;
Soon Thy saints shall see the Dawn,
  Dawn of Glory—long awaited—
When Heaven's opening gates disclose
Him from whom all Glory flows.

Thou art coming to Thy world;
  Joy shall crown that Dread Appearing,
For our souls no fear shall know,
  When we hear those accents cheering:
Come, ye blessed children,—come,
Enter your eternal home.

Thou art coming to Thy world:
  To the world Thy Blood hath bought Thee,
To the children of Thy Love,
  Who, unsought, would ne'er have sought Thee,
To the souls, no longer dumb,
Ever crying, Master, come!

Camden Parish, N. J. T. LYLE.

ADVENT.

What! have we come around again to Advent? Are the dark days and the long winter nights, and the keen frosts sprinkling the meadows with their silvery powder, and the biting snow-storms and the piercing cold north wind—are they all coming back again—another round in the ever-turning wheel?

Such were the thoughts, that, half murmuring, half in spleen, poor Robert Ivyleaf was pouring out of his warm heart, as I met him one day at the Old Church Porch.

Robert was one of our school teachers—a thoughtful young man, but one somewhat prone to look at the melancholy side of things. And, poor fellow, he had cause just now, for in the war of the East, he had just lost his only brother. He had loved this brother very dearly. He was his pride and delight; and he had looked forward to Christmas to see him once more, and to hear him tell his gladsome stories of fun and adventure on board ship. Jack was a sailor—a merry-hearted sailor boy, just bursting into the spring of life—the world before him—without care, without thought. He had gone to the Black Sea in the Agamemnon, and, poor brave fellow, a shell falling by his side and bursting, had blown him into atoms. Poor Jack Ivyleaf! All loved him, for he was a brave and generous-hearted boy, just nineteen years old. And thus, so suddenly—so awfully—in one short moment—without a sacrament, without a prayer—to be called to his account! Father, mother, and, above all, Robert, could not bear to think of it. Gone! All gone! Never to return! His body cast into the waves in fragments, in the midst of raging war—and his soul! We talked about the war; and then we talked about Christmas, which now we were approaching. I said, "Christmas, *in the Church*, does not stand alone; does not exhibit itself in parallel with one only other day of the whole year—its very opposite and contrast, Good Friday, (for you know, both Dissent and the State make these two days alone holidays.) I say, Christmas Day does not stand by itself and come out of the rest of the days at once and without notice; but as Easter has its Lent, so Christmas has its previous time of warning and of teaching bearing on itself. That previous time is called Advent. And here it is, Robert, that at the present season we may turn our Christmas into such a very useful topic of reflection, and make it bear upon our whole life and character. A man that passes through Advent rightly, will be sure to make a holy Christmas. Take Christmas by itself—and no wonder the evil nature of the inconsiderate bursts out into sin—but look at Christmas through Advent, and the most thoughtless will be checked. Take the four Sundays of Advent. Look at the services and order of scriptural teaching prepared for us in the Gospels and Epistles of that season. Be impressed with the leading idea that runs through them, and follow the spirit of the Church as she leads you on from point to point, and it would seem then impossible for men to do otherwise than keep Christmas holily. If, indeed, we are called upon by the Church to rejoice at Christmas, yet we are equally called upon in Advent to meditate on the most awful and momentous topic of our religion, so that the rejoicing shall be of faith. The meaning of Advent is '*Coming.*' There are two great senses in which our Blessed Lord is said to come. He comes first in human flesh, born as a child of the Blessed Virgin Mary;—but He also comes in the same human flesh still retained, at the judgment of the Great Day. The first coming is in His Humility to save, and is simply in itself a source of joy; but the second coming in His Glory, when the Father shall have committed all judgment unto the Son, is in itself a source of great fearfulness and terror. Once obtain in the mind, as the Church desires you to obtain, a union of these two comings, and you are safe. Once learn that with the first coming is inseparably connected, as following it, and bearing upon it, and therein implicating every thought, word, and deed of your life, the second coming—and your Christmas is soon toned down from any sinful violation of the holy things of God. It is because men will have no season of Advent, that Christmas is a scene of drunkenness and worldly excess. Look at the Gospel for the first Sunday in Advent. Therein is depicted our Lord's entry into Jerusalem, as a type on earth of His second coming to judge the world. That was a coming to the wilful, obstinate, and unprepared rejectors of Messiah. The casting out of them that bought and sold in the temple, is the casting out of the wicked, who shall then be found, in their presumption, desecrating and abusing God's gifts. Look at the Gospel for the second Sunday in Advent. The type of the entry into the Holy City is there fulfilled in the prophetic announcement, that men 'shall see the Son of Man coming in a cloud, with power and great glory. Look at the Gospels for the third Sunday in Advent, and the fourth. There is set forth another great type or representation of His warning voice in coming—John the Baptist, and, under him, the voice of His ministers and stewards of His mysteries, crying out—'Prepare ye the way of the Lord; make His paths straight.' The Collects correspond and breathe the same spirit, and are so beautifully set off, the one against the other—the works of *darkness* with the armour of *light*. This '*mortal life,*' in which the struggle is taking place with the 'life immortal,' when it shall be tried. Jesus visiting us in *His Humility, i. e.*, the first Advent—with Jesus visiting us in *His Glory, i. e.*, to judge the quick and dead.

"Now, Robert, let us think. What is the teaching of this second coming of our Blessed Lord but in reality a preparation for death—for it is the same thing to us, whether the Lord shall come to judgment and find us quick here on earth, or whether we, as dead, shall be taken first to await that coming; that is to say, our duty is to be *ready*. 'He comes as a thief in the night.' He takes one and leaves another. The bullet is winged with fatal certainty, and strikes down one, but passes by another without harm. The pestilence rages here and there, and thousands fall; but in the midst of it, a few stand forth and pass along in health. One falls here, in the vigour of his early youth, while it would seem that his very life had thus been begun in vain; and one might murmur and say: Wherefore life at all, thus to die so early; while another lingers on through pain, through disease, through poverty, through old age, until his very life seems but a living death. So, Robert, with your dear brother. He is cut down like the grass of the field; he is withered away almost before he came up. He has fallen dead in the midst of life. And so with the many others of our dear ones that have fallen thick as autumn leaves. The battle-field lies strewed with their bodies. The young, the vigorous, the brave, the glorious—they are gone—gone for ever from us. But what is their going from us but Christ's Advent to them. This time last year, all these noble and brave hearts were as we are now, and Christ had not come. Maybe they spent a merry Christmas last year, at least some of them, without a thought of Advent; little knowing how they would see an Advent this year without a Christmas. Now, had they followed but the Church's teaching then, how gladly would they have rejoiced in the Church's teaching now! When you therefore look, in somewhat murmuring, at the popular voice which cries, 'A merry Christmas,' remember this—that it is our own fault, if it be not, even still, a merry Christmas—not as the world would have it, but as the Church would. I can very well understand how miserable must be the mere empty nominal Christian, or the mere formal Churchman, when the grief that human nature suffers in the death of dear ones is contrasted abruptly with the joys of Christmas-tide. I can well understand how eating and drinking in common festivities, and the noise and buffoonery of plays, of pantomimes, and balls, jars and falls discordant on their ears. Such men have nothing in their system which they can set up against the worldliness of their natural minds. But let them betake themselves to the teaching of the Church under Christ. Let them look at Christmas through Advent. Let them think of Christ coming in the flesh as inseparable from Christ coming in the judgment. His Humility a preparation for His Glory—His Cradle as the beginning of His Throne—His Manger in the stable as the commencement of His Session at the right hand of the Father, from whence He will come to try the children of men. Then will Christmas-tide be subdued and toned down to meet our holiest and most solemn thoughts; and its joy, resting on a right foundation, will bring the glad tidings of peace to our hearts."—*Abridged from the Church Porch.*

Death and Sleep.

It was towards evening, and the brother angels of Sleep and Death wandered together through the earth. At length they reposed on a little hill, not far from the dwellings of men. The voice of the last evening bell from the distant hamlet was hushed, and a deep silence reigned around.

Still and silently, as their manner is, the two angels sat together; their mild countenances full of love to one another and to the human race:—and soon night drew on.

Then the Angel of Sleep arose from his mossy couch, and began to strew the invisible seeds of slumber with a light hand. The gentle night breeze wafted them to the quiet habitations of the tired peasants, and sweet sleep embraced the inhabitants of all the cottages, from the aged man who moves not without his staff, to the infant in the cradle. The sick forgot their sufferings, the afflicted their sorrows, the poor their cares. All eyes are closed in sleep.

Having fulfilled his task, the good Angel returned to his sadder brother, and again reposed beside him: and when the first rosy hue of morn appeared, he exclaimed in joyous innocence, "Now mankind will praise me as their friend and benefactor. Oh! what a pleasure it is secretly and invisibly to be able to do good! How happy are we, the unseen messengers of the Good Spirit. How beautiful is our silent calling."

So spoke the gentle loving Angel of Sleep.

The Angel of Death gazed sadly at him, and a tear, such as immortal beings may shed, stood in his full dark eye. "Alas!" said he, "that I cannot, like thee, rejoice in grateful thanks. The earth calls me her enemy—the destroyer of her peace."

"Oh! my brother," returned the Angel of Sleep, "it is true that thou art the messenger of eternal justice; but since the awful moment when thou wast permitted to place thine icy hand upon the only sinless heart that ever beat on earth, thou art the king of terrors to the guilty and impenitent alone; the righteous and the penitent meekly bow their heads at thine approach, submitting with humble trust to the just decree. And will not these at their awaking also recognize thee for their friend and benefactor, and gratefully bless thee? Are we not still brothers, alike the messengers of one FATHER?

And as he spoke his brother's eye brightened; and the two angels embraced one another with holy love. —*Krummacher.*

SABBATH AND SUNDAY.—A correspondent of the *Notes and Queries* says, the only words used in English for the first day of the week, before the existence of Puritanism, were Sunday and Lord's Day. The former of these expressions was used by our Saxon ancestors, with all Teutonic nations. The latter was adopted from the Christian form of Southern Europe. Saturday, in Italian, still retains the Hebrew name of Sabbato. The word for Sunday in Russian means resurrection; "identifying the day, as the southern nations do, though more significantly, with the great triumph of Christian faith."

D'Israeli, in his Commentaries on the Life of Charles I., fixes the reign of Elizabeth and the year 1500 as the period when Sunday was first called Saturday (dies Sabbati). He says:—"It was in the reign of Elizabeth, during the unsettled state of the National religion, that a sect arose among those reformers of the reformed who were known by the name of Sabbatarians." Also, that John Knox, the great reformer of Scotland, was the true father of this new doctrine in England, though Knox was the bosom friend of Calvin. (Vol. ii, c. 16, p. 353.) Calvin was opposed, as were indeed Luther and the other great reformers of that day, to Knox's views of Sunday; Knox himself was behind some of the present day professors, if a tradition at Geneva is true. That when John Knox visited Calvin on a Sunday, he found his austere coadjutor bowling on a green. "At this day, and in that place," continues D'Israeli, "a Calvinist preacher after his Sunday sermon will take his place at a card-table." This question is so much involved with the death of Charles I., and the rise of the Commonwealth, that D'Israeli has treated it very largely in the 15th and 16th chapters of his second volume, and with great erudition, judgment, and taste.—*Boston Transcript.*

ABORIGINAL HISTORY AND LONGFELLOW'S HIAWATHA.—Writers and scholars in this State (says a writer in the *Boston Transcript*) take a peculiar interest in aboriginal history. De Witt Clinton's famous paper on the Iroquois, Red Jacket's memorable levees in this city and Hoboken, the success of Catlin's exhibition, the discussion of the subject by the Ethnological Society, Cooper's renowned pictures of Indians and half-breeds, Hoffman's poem of the "Vigil of Faith," Street's "Frontenac" and "Burning of Schenectady," and Colton's "Tecumseh," are a few of the many evidences of this tendency to make the American Indian a subject of research and of poetry. Accordingly the design of Longfellow's new poem is appreciated in this latitude. It will rejoice the heart of the venerable and valetudinary Schoolcraft, who, for years, has urged his favourite theme upon the attention of American authors. Mr. Longfellow has, with his usual sense of justice, given the indefatigable Commissioner credit for his "Algic Researches," and other similar works. The "Song of Hiawatha" is an euphonious and carefully elaborated transcript of the gems of our Indian legends and myths, wrought into an artistic and musical picture. It will prove of singular interest to the poet's foreign admirers, who have long anticipated something native in the muse of Columbia; every tree, herb, and phase of nature, described or alluded to, is characteristic, and the legends themselves are essentially poetical.

ANCIENT ADVENT HYMN.

TANDEM FLUCTUS, TANDEM LUCTUS.

Storm and terror, grief and error,
  Comes the Sun to chase away:
And the morning fast adorning
  All the sky proclaims the day.

O true splendour, bright and tender,
  Sun of Righteousness on high,
Port Thou showest, source Thou owest
  To the Virgin's Purity.

Now Thou keepest rest and sleepest
  In that zodiac of delight:
Joy hereafter shall with laughter
  Hail the coming Monarch's sight.

Satan, gnashing, sees it flashing
  Through that cloud so pure and white:
Thou endurest ever purest,
  Virgin Mother of the Light.

Darkness scattered, hell gates shattered,
  Victory to them draws nigh,
Whom profession of transgression
  Justly had condemned to die.

Earth rejoices: heavenly voices
  Render praise to God above;
Now renewing and bedewing
  Every soul with fuller love.

—*Translated by the Rev. J. M. Neale.*

OUR CHURCH MUSIC.

Unquestionably the service of the English Church only appears in all its grandeur, when it is choral to the full extent allowed by the Prayer Book; but as true taste is shown not so much in grandeur as in consistency, and as the fittings up of a palace or a mansion may be quite unseemly in a cottage, so the proprieties of public worship demand not a uniformity of practice between the cathedral and the village church, but a mode of conducting the service in each case most adapted to its peculiar circumstances. At the same time it is to be remembered, that in general much may be done towards raising and improving musical taste; and it is quite wonderful to what an extent, by proper training, musical power has in some country villages been evoked. And though it is certainly true that the feeling for music varies much even in different parts of England, so that in some parts music appears to grow wild, and in others it is the merest exotic; still in a considerable population chosen from any part of the country, it is probable that there will always be found a fair amount of musical power.

The question of the abstract propriety of a musical service is one difficult to argue, because it is a question almost prejudicated in each person's mind by his own musical or unmusical feelings. To one who has a thoroughly musical soul, it appears self-evident that divine worship should be musical, and he may fairly quote, in favour of his view, the representation of the highest service in heaven, witnessed by St. John in vision, as being a musical service; on the other hand, there are those whose minds have no musical sympathies, and to them a choral service is formal and unedifying.

In almost all churches, except the cathedrals, it has been for a long time the habit to introduce metrical psalms and hymns; and this is a portion of the service in which there is probably more room for improvement in general than any other. The psalms and hymns themselves are, for the most part, very unworthy of their place in Christian worship, and often succeed in combining to a very painful extent bad doctrine, bad taste, and bad poetry; while the tunes to which they are set are sometimes, but probably not to such an extent as some years back, completely undevotional and sadly unfit for a church. This, however, is not a part of the subject which it lies in my way at present to discuss; the question rather is, what may the congregation do to render the singing of psalms and hymns as worthy of public worship as possible? and the obvious answer is, let all join in the singing who can. But how are they to join? they may do so either skilfully or unskilfully; and certainly an unskilful performance from the heart of a congregation is better than the most skilful performance without it; but why not skilful and from the heart, too? When several hundreds of voices are to be raised together, it seems quite obvious that they will need marshalling and drilling, in order even to keep them in their places; but more than this, the skilful singing of a psalm differs not only in degree, but in kind, from the unskilled singing of the same. Untaught singing may produce a fine body of melody under favourable circumstances, but it will scarcely produce harmony; and harmony is that in which the power of music to a great extent consists; the music must be part-music to be really effective, and this cannot be without a careful study of the parts.

There is not so much need, perhaps, of insisting upon the need of musical study, in order to render Church music what it should be, as there would have been some years ago; the number of publications of part-music at a cheap rate shows that a great deal is being done in this direction. At the same time much remains to be done; the work is very far from complete; the reproach which has long been heavy upon the English Church is not wholly removed; and therefore it may not be without use that I lay stress upon the subject here. And this is certain, that nothing effective can be done without a good deal of practice in the course of the week. It is not my purpose to make suggestions concerning the method of practice so far as regards a parish or a congregation, because I am especially writing for private Christians; but to them I suggest that in this, as in other respects, the efficiency of the mode of conducting public worship, the worshipping of God not merely in the *decency*, but in the *beauty* of holiness, should be with them a matter of continual concern; and if, by some pains spent upon the study and practice of sacred music, they can add to the beauty of the public service, they should deem those pains well bestowed. Why should Christians be lazy as regards their devotions? Does this make them more spiritual?—is a man more religious because Alto, Tenor, and Bass are an unknown language to him?—or is not this true rather, that the service of the Church will take more hold on the affections, and become a more living thing, in proportion as a person qualifies himself more completely to bear his part in its performance? It was a soul very full of music that indited these words: "I was glad when they said unto me, Let us go into the house of the Lord."—*Rev. Harvey Goodwin.*

CHRISTIAN TEACHERS DEVOURED BY CANNIBALS.—The missionary ship *John Williams*, which has lately completed a voyage among the New Hebrides, and other westerly groups, has brought sad news from one of them. The journal of the voyage says:—"On reaching the Island of Fate, the distressing news was brought on board that some of the teachers with their wives, left there on the last voyage, had been barbarously murdered. Only nineteen days after they were landed, under the most cheering circumstances, the two Raratongan teachers and their wives were murdered to furnish materials for a horrid cannibal banquet. The real reason of this sudden act of cruelty could not be learned."

CHOOSE ever the plainest road; it always answers best. For the same reason, choose ever to do and try what is the most just and the most direct. This conduct will save a thousand blushes, and a thousand struggles, and will deliver you from the secret torments which are the never-failing attendants of dissimulation.

MAN AND WOMAN.—

As unto the bow the cord is,
So unto the man is woman,
Though she bends him, she obeys him,
Though she draws him, yet she follows,
Useless each without the other.

—*Song of Hiawatha.*

For the Churchman.

NAHANT NEW CHURCH.

Now, stout St. Peter's name be thine,
  Thou chapel by the sea!
Firm set on crags whose rugged line
Confronts the ever surging brine,
  Is thy rude masonry.

No pictured pane, no sculptured choir,
  No blazing Cross on high,
Crowning the tall and taper spire,
Are thine, to catch the morning's fire,
  Or evening's blushing sky.

No organ rolls from dome to floor
  Its full sonorous tide;—
Thy music is the booming roar
Of billows on the rock-bound shore,—
  Grander than aught beside.

Yet solemn Litany and Psalm,
  And Priestly voice are heard;
And there, amid the holy calm,
Descends the Spirit's precious balm
  On souls divinely stirred.

Awhile gay folly's idle stare,
  And fashion's vain parade,
Confess the unwonted influence there,
And bend in unaccustomed prayer,
  To seek celestial aid,—

His Grace to seek who holds the deeps
  Within His hollowed hand,
And all the subject waters keeps
Recoiled against the frowning steeps
  At His divine command.

†.

For the Young.

The Two Crosses.

"Mother, I had a strange dream last night," said Edwin. "What was it, my boy?" replied Widow Millicent, who had lost her dear husband, John At-the-Wood, in the wars, and was farming his few acres outside of the good town of Tamworth, for herself and his child. "Draw your stool near, boy. It is idle time now; gossip time, then supper, and then bed."

Edwin drew close into the old chimney. The candle was put out, and the blazing logs threw their wavering light across the room on his father's arms, hanging up where they used to hang; those he left behind, and the broken sword, which came back to his widow. Poor Millicent looked at them, and then at her boy. She parted his light hair; and with full eyes gazed on his father's features living in her child. There was silence: Edwin read her thoughts; and to comfort her began at once.

"I saw two crosses, mother, in my dream; but so different. They stood on two hills side-by-side, and a road ran between them. One was made of silver, and it was set on a marble calvary. There was the image of the Blessed Jesus on it, all of bright gold. Oh, so beautiful every limb, and all the work! Only mother it seemed to me too like a man. I know the Holy Lord Jesus is man, but God too;—God first. Now, I did not see God in the figure, mother; only a beautiful man. Then at the foot a great crowd were kneeling. They kept coming up out of the road in multitudes; kings and princes, and nobles, and great prelates, and knights, and merchants, and soldiers and poor men too, though not so many. They quite dazzled me with their white cloaks, and arms, and gold, and silver, and furs. Some of them seemed to pray very much, and some none at all. But what was most strange was, that those that did pray seemed no better for it. They were just the same when they went away as when they came. I saw a merchant go down into the road, and cheat a man in selling him silks. I saw a knight go away, and quarrel, and fight, and slay his enemy. I saw gay nobles and ladies ride off in their pride, laughing and looking down on the poor, and passing by those that asked alms. Then I looked to the other cross, and it was so different; no steps up to it—only a rough rock. And the cross was only wood, and quite plain; and on it I saw at first the Lord; and as His eye was God's eye, I could not have looked at it if it had not been so full of love; but His blessed forehead was so pierced, and His body so wounded, I could not bear to behold it. Yet it was only for a moment. The form melted away, and there was only the plain cross there, and nothing more. I suppose I was not worthy, or not able to see Him in His Passion. I do not know, but so it was. Before the cross were some kneeling, but very few. Not like the other. Some poor men, and some widows, and some bishops, and priests, and monks, and some children, two or three old knights, one merchant, and one or two great ladies, and one king, who had put off his crown, and laid it under the cross. They seemed to kneel a long time, and would hardly go away; and when they went they were still full of the cross. One went, beating his breast, and weeping; and another smiling, and very happy, but so quiet; and the king gave great alms, and went down and embraced another king very lovingly, and made peace; and the merchant built an alms-house by the road, and the women washed the feet of the poor. Whilst I was looking, a great tempest burst, and a flood came raging down the hollow road between the hills, and the crowd fled before it, each to their cross. Then I saw kings, and gay nobles, and ladies, go to the silver cross and cling to it, but the flood roared and swept on, and washed down the marble steps; and the cross tottered and fell; and all the people who trusted in it I saw no more. But the other cross stood, and the rock remained firm. The people upon it held out their hands to those who were drowning, but it was of no use. The cross seemed very old and weak; but the tempest could not move it, and those who clung to it were safe. Then I awoke."

Widow Millicent was silent for a time. At last she said, "Edwin, my boy, I cannot solve your dream. But it has a meaning, and is meant for you, or for me, or for both. I will ask the vicar. Now, go to your bed."

Soon after the vicar came, but he could not explain the dream. Then a cunning painter came by; and when he heard of it he drew it with oil paints upon oak, and it was placed in a panel in Mistress-at-the-Wood's little room, that opened out of the chamber.

At last a holy man came past from the Priory of Ulverscrost, in the forest of Charnwood, who lived a strict life in a solitary place, and gave himself to God for eternity; and he said,—"I think your dream shows the religion of the world, and the religion of Christ; the first cross, which is no cross, which lets men do what they will; and the second cross which pains them, but saves them. Let be. Time will show. Remember, Edwin, Christ's cross was a real one." And then he departed.

Edwin grew up a thoughtful boy; and partly his good mother, and partly his dream, but chiefly an impulse from on high, turned his heart from the world, and resolved him to serve God at His altar. He passed from the Abbey School to Oxford, the Abbey paying half his charges, and his mother the other half. There he got on marvellously; took heartily to the reviving study of Greek, and was marked as a youth of great promise.

How eagerly did Widow Millicent look forward to the vacations, and watch for her son as he came toiling up the lane to her house, with his books and few clothes at his back! How sadly did she go about the house when this happy time was over; when the little chamber, in which was set the famous picture, and which was made Edwin's study, was empty; and the time too must soon come when the Church would claim him, and who could tell where he might be placed, or how little she might see of him afterwards!

One day a neighbour from the town brought the widow a letter: it had been passed from one hand to another from London, until it had reached her. So rare an event was the subject of great curiosity, both to the bearer and receiver. It was soon known among the gossips that Widow Millicent was about to have a grand visitor, and that everything was being done to receive him. At last a party rode up on strong palfries. A portly man, in mid-life, and his daughter, with a serving-man and maid on a pillion.

"Good day, Cousin," said Master Halivaux, as he dismounted, and took Millicent's hand, and kissed her cheek. Then he introduced his fair daughter, Bertha, and they went into the house: their dinner was waiting.

Master Halivaux was a relation of Thomas-at-the-Wood, who had made a large fortune by merchandize in strange lands. He was now a great man in London; great at the Court as well as in the city; and, what was much to his credit, he remembered his poorer friends in prosperity, and was now come to the widow and son of his cousin.

On the morrow Edwin came home from his college, and great was his surprise to find the house full of guests. There was eating and drinking too of no common kind; wines and strange fruits from Master Halivaux's stores. But surprise soon changed into pleasure. Edwin listened with delight to the merchant's tales of far lands, and of the good City of London; and when these could not be had, he strolled with Bertha in the garden or the woods, until he soon listened to her father only when he could not be with the daughter. All this time the merchant was eyeing Edwin in silence, and making sure of his character.

At last the time came for parting; and Edwin, who at first longed for quiet and his books, now feared to lose his friends. Was it the friends? Was it not rather the daughter? He asked himself this question, and was afraid of the answer.

On the last day of the visit Edwin was alone in his study, copying some verses of Chaucer for the fair Bertha in gold and vermillion. Whilst he was there busy, his mother entered, and the merchant with her. Edwin arose, and stood up respectfully before them. His heart beat and his colour went. He knew there was something important at hand.

"Edwin," at last said his mother, "the good cousin has offered to take you to London. It will make your fortune for you. He says, your parts are so good that it is a pity they should be thrown away, and that there you will rise to great honour and wealth."——Edwin was silent.

"Why, boy," said the merchant, "you hesitate. But I like you the better. No one who changes in a day is worth having. Think awhile, if you will, and let me know by a letter. But I have taken a fancy to you, and I think you have a fancy for some one else, and your present course will not lead you to a fair wife, you know, will it?"

Edwin coloured, and bit his lips. He looked up at his mother, and at last asked her wishes. She told him that she had no desire but for his good, and that her cousin's offer seemed very advantageous, but she would not press him.

"Come, tell me, Edward," said the merchant, after a pause; "tell me what's in your mind. Which way sets the stream, and how it sets? Why don't you say 'Yes?'"

"Because I have been meant for the Church," replied Edwin.

"Meant; yes!" replied Master Halivaux, "and so have many been. Merchants have become clerks, and why should not a few who meant to be clerks become merchants."

"I meant to give myself to God's service," said Edwin timidly.

"Serve God! I hope I do, Master," replied his relative; "and so do many better men than I. Why a merchant or a knight can do much more good in the world than a poor priest, try all he can. He can found religious houses, and ransom the captives, and support the weak, and give gold and silver in abundance."

Poor Edwin was confused and oppressed. He opened the casement and looked out, and below he saw the sweet Bertha who was twining the roses in a bower of her own plaiting. It was too much for him. He turned quickly, intending to give his consent, when, behold! his eye fell upon the picture, and he saw the Two Crosses. A thought flashed through him, and he was speechless. The merchant, on seeing him greatly agitated, thought it imprudent to press him, and signing to Millicent, they left him alone.

Edwin fell on his knees. He looked up through tearful eyes at the picture, and all his difficulties were explained to him. There he saw that it was safer to serve God in a poor and low estate, that the evil and great too often deceive themselves, and serve the world even when they think to serve Christ.

"I will cleave to the Wooden Cross," he said. "So help me, my God."

Then he rose and sat down, closing his eyes; but as he did so, he saw the image of Bertha, and the struggle began afresh. So he found that it was not enough to resolve; and many, therefore, were the hours that he spent in prayer that trial-night of his life.

Next day Edwin gave his answer. It was so calm, and yet withal so sad and sweet, that neither his mother nor the merchant sought to change it. The latter shook his head only and bade farewell; and Millicent blessed her child, and asked his pardon for seeking to change his purpose.

After this, Edwin's health failed, and the neighbours said he would die at the fall, or up May hill—so sharp was the struggle, so bitter the sorrow. Meantime the merchant was in glory in London, and Bertha only remembered her cousin, and would not be married.

Years passed on, and Millicent's body rested under a goodly cross in the churchyard, whilst her son serving as a poor curate in the Derbyshire Hills at the source of the Dove, lived to see his dream verified in earthly things as well as in heavenly. His parsonage gave a home to the ruined merchant Halivaux, and his churchyard—a grave. Bertha had fallen asleep before the troubles came on, and died in sanctity. Then came the great sorrows, the dissolving of the lesser monasteries, the fall of Wolsey, the murder of Fisher and More. Then the great Abbots of Benton and Leicester were humbled around him, with many others; and the Church trampled down more and more. Next followed the ruin of the spoilers Cromwell, and Gage, and Seymour, and Dudley, one after another.

In all these tribulations, Edwin was safe in his wild cure, and almost untroubled. They cared not to hurt him, and he was contented. Not like the Vicar of Bray, for the tithe—not like Bernard Gilpin, for the sake of his flock—but he held on through all the changes of the Church around him; himself unchanged. He could not approve them; neither those of King Edward, nor those of Queen Mary; but he was not the maker of them—he was not responsible for them. So he went on, and did his best under circumstances.

Now and then a rumour would go abroad of his great knowledge and goodness, and offers of high preferment were made, which he always declined. Then, too, it was said that he did not conform to this change or that, but it was overlooked, and soon forgotten. So he lived in peace, and those under him also. They were all lowly and loving together—happy on a little. No parish sent forth so few into the great world—no parish sent so many into the better country.

When Edwin was dying, he sent for the clergyman whom he heard would succeed him, and told him all his history; all the changes he had seen—the mighty laid low in Church and State—then he ended—"I leave the picture which saved me, to my successors. Only, I have put a sliding door over it, for in these sad days men are afraid of a picture, and so think to escape idolatry. I however escaped making the world my idol by what you will see."

As he spoke, Edwin pulled a string from his bed, and drew back the door, and his visitor saw the strange scene, and listened to the history of the dream.

"Two things I have learned through that picture," said the dying man, "and I commend them to you. I learnt that the first struggle is the great thing. Crucify your desires when first they rise up against the Cross of the Lord, and afterwards it will be easier and easier—sweeter and sweeter. I learned, too, that there is a Cross which is no Cross, and hath no crown, which is neither painful nor blessed; but another which is rough and severe, and beneath that is safety and solace. If I had been a great man in those times I should hardly have saved my soul; or, saving my soul, must have lost my poor life. If I had been abbot, or bishop, or dean, I should have followed the stream, or been drowned in it. I could not have died among my own people in the peace of my Lord. This is my legacy. Brother," he added, "be content to live and die here. Be content with the Cross of Wood, and conquer your first love of the world by Christ's power."

So Edwin slept; amid the increasing excitement terrors prevented his people from placing a cross above his grave. But he was not soon forgotten among the hills.

Alas, for his successor! He grew weary of a solitary life, though it was among Christ's lambs, and in the purity and safety of the wild rocks and heaths. Soon a wealthier living was offered, and after a short struggle, and with one or two reproaches of conscience, he took it, and forsook Christ's flock. Then he aimed higher and higher, but he did only less good, and had less peace in his soul. Still he clung to the world, and preached at Court and dined with the Courtiers, and was on his way to great honours when he was taken away—whither we know not; but on his death-bed he was sore troubled, and spoke much of Edwin, and of a strange picture, and of a rushing stream, and of his hold loosening—and he called quickly for mercy, which we trust that he gained. But Edwin rests in peace sure and lasting; for his feet were set upon the rock, and in the great water-flood he was safe. Straight is the gate and narrow is the way; and through that straight gate he passed, and along this narrow way he toiled, until he came to life.—*Church Porch.*

Hebdomadary.

FRIDAY, November 30.—*St. Andrew, A. M.*—As St. Andrew was the first who found the Messiah, and the first who brought others to him, the Church, for his greater honour, commemorates him first in her anniversary course of holy days, placing his festival at the beginning of Advent, as the most proper to bring the news of our Saviour's coming. St. Andrew was born at Bethsaida, a city of Galilee; was son to Jonas, a fisherman of that town; and was brother to Simon Peter. He endured martyrdom with the greatest cheerfulness and triumph, joyfully saluting the cross on which he was to suffer as soon as he came in sight of it, and continuing to instruct and exhort the people, even under the agonies of a lingering death.

SUNDAY, December 2.—*Advent Sunday.*—The word Advent means "coming." The season of Advent contains about four weeks; during which we prepare to celebrate our Lord's first coming in the flesh.

The Church computes the beginning of the year, and renews the annual course of her services, at this season of Advent. She does not number her days, or measure her seasons, so much by the motion of the sun as by the course of her Saviour, that true Sun of Righteousness, who began now to rise upon the world, and, as the day star on high, enlighten those who sat in spiritual darkness.

Note.—The collect for Advent Sunday, is to be used every day, with the other collects in Advent, until Christmas eve.

The Churchman.

NEW YORK, NOVEMBER 29, 1855.

☞ All letters on business must be addressed to THE PROPRIETOR of the *Churchman*. All communications and articles concerning the paper to THE EDITOR of the *Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

Notice.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

To Correspondents.

Omothamadon next week.

☞ As our paper is published at an early hour on Thursday morning, we must request the favour of our correspondents sending us their communications as early in the week as possible; to insure insertion, indeed, in the next publication, they ought, when lengthy, to be in our hands before the close of the previous week.

Advertisements, notices, acknowledgments, &c, should be sent to the office *before noon on Wednesdays*.

NOTES OF THE WEEK.

—Some statistics as to the progress of the Church, taken from the Almanac for 1856, that is published by the P. E. Tract Society, will be found in another page. It is interesting as far as it goes,—or, rather, it would be, if its correctness could be depended upon; but to be of any real value, it should enable one to form a comparative estimate of the state of the Church; and this the compilers of the Almanac do not attempt themselves, nor do they encourage anybody else to make. We ourselves set about it, but we soon ascertained, if not so many evidences of positive mistake, yet certainly so many suspicions of error, that we gave up the task in despair. In statistics, everything depends upon numerical accuracy—they are, in fact, utterly valueless without it. Most undoubtedly it would be very important to know what is the actual progress the Church is making—judging from the increase of her parishes, her clergy, her baptisms, her confirmations, and her communicants. We tried, we say, to discover this; but finding that in some dioceses the figures were the same as those of last year, although the accounts state that additions have been made, of course we concluded that we were dealing with mistakes, and as it was not in our power, on the instant at least, to correct them, it was of course in vain to proceed. We take it for granted that at the General Convention next year, such a comparative statement will be given; but it might be done year by year; and this Almanac of the Church Book Society might easily furnish it, were its figures but correct.

There is not much light thrown by these statistics on the progress of the Church in our own city; but, from other sources, we have reason to fear that, really, it is by no means so satisfactory as it ought to be. A very devoted Churchman, writing to us only a few days since, says,—"I have been comparing the Convention Report of 1848 with that of last year, and I must confess I was not prepared for such a melancholy story of neglect and shameful forgetfulness of what this great city demands of the Church. The Report of 1848 gives 45 parishes between the Battery and Harlem River. You know what a population six years adds to a city like this. Yet the Report of 1854 gives but 50 parishes within the same limits, *of which seven have been some time dead*, for a long period not even holding Sunday Services—thus making the actual number of parishes in 1854 but 43—being two fewer than in 1848!" We have reason to suspect, too, that the Sunday schools in some of the parishes have sadly fallen off. At any rate it appears to be so, to a very serious extent, in the parish in which we write (All Saints'), our recent exposures of the shortcomings in which brought down upon us so much unworthy resentment in certain quarters. It was complained of to us only this week, that whereas formerly there used to be an average of 450 scholars in the Sunday schools of All Saints, there are now but some 75 or 80! Does not this single fact speak volumes?

—Several of the Bishops, we observe, have issued Pastoral Letters to the clergy and laity of their respective dioceses, in furtherance of the Advent Statement and Appeal for the Domestic Missions of the Church, and directing the use of the Offertory,—for so we suppose it is meant, though not in every instance expressed,—to obtain the alms of the people in aid of the exhausted funds of the Domestic Committee. The Bishop of New Jersey, whose Pastoral Letter appears in full in our present sheet, has with his usual earnestness made it a matter of special Advent duty,—Advent, "with its memories of the Incarnation and its warnings of the Judgment." And what could be better calculated, if we would but give serious heed to such things, to impress us vividly with the vital importance of such an object as that which is the great aim and end of our Church's Domestic Missions? The Bishop of New Jersey has appointed the Third Sunday in Advent for offertories, in all the parishes throughout his diocese, to be appropriated to this object. "It cannot be," he says, "that the Collect for that Sunday can be truly offered, and the Scriptures for that day be duly read and heard, and your hands not be opened, with your hearts, to offer unto the Lord, in proportion to the blessing wherewith He blesses you." No, indeed, it cannot be, if all who join therein but mark, learn, and inwardly digest the great truths brought before them on that Lord's Day, and are sensible of the benefits that are secured to all that will sincerely embrace them. The Collect of that Day is peculiarly appropriate; for how can we with any seriousness pray that the Ministers and Stewards of Christ's mysteries "may prepare and make ready His way, by turning the hearts of the disobedient to the wisdom of the just, so that at His second coming to judge the world we may be found an acceptable people in His sight,"—how can we with any reality thus pray, if we refuse to lend a helping hand to those who must undertake the important work, even in the most spiritually destitute portions of our land! Let us hope that, not in the diocese of New Jersey only, but in all our dioceses, the offertories for such an object will be in some degree commensurate with its necessity and its vastness.

—A correspondent, signing himself "A Southern Presbyter," to whose communication we may be excused for thus pointedly referring, puts questions which it is not necessary *we* should answer, for they are fully, and, let us hope, satisfactorily, answered by the circumstances of our present position. To one of his queries, we are ourselves receiving a practical affirmative continually. "It is a fair question," says our reverend friend, "to ask, if there be not a larger number of the clergy who want just such a paper as you have made yours, viz.: a working paper—not sectional, not local in views and sympathies; a paper untrammelled by party ties; a paper beyond the dominion of a clerical clique?" This, we say, is being answered in a most decisive and satisfactory manner, in all directions. We doubt if the *Churchman* had ever such truly valuable and really independent clerical support as it has at this moment, and which is constantly increasing as we are being better understood.

—A little paragraph we give elsewhere records another English Bishop's condemnation of pews in churches. Thus the fate of the pew-system, in England as well as here, is becoming more and more surely sealed. It is an ultra-Protestant excrescence upon the ancient Catholic polity of the Church which is at length, thank God, beginning to be removed by the reviving influence of Catholic principles Catholic—*universal, or general.* But how can the services of the Church be made general, if the sacred edifice where they are held is filled with boxes to make them *exclusive?* "The Church," it is the remark of St. Cyril, "is called Catholic because it teaches universally and completely all the truths which ought to come to men's knowledge, concerning things both visible and invisible, heavenly and earthly." But how can this be taught universally and completely in our churches, if there are pews to confine the opportunity of hearing it to an exclusive few—thus ignoring the poor, who have had conferred upon them by Christ Himself the foremost claim to have the Gospel preached unto them? This truth is forcing itself even upon unwilling minds. At first it was stigmatized—as many other righteous things have been—as "a *Puseyite* notion." But the clamour against it is now dying away, as all other mere sound and fury will in due time die away. We heard, the other day, of one of our city rectors, in whose church the pew system is in full play, and who hitherto has warmly supported it, becoming so indignant at seeing several poor persons thrust out from his ministrations, that he was constrained, even during the service, to tell the selfish pew-holders that it was the House of God, not their own house, and that they had no right to exclude any from its accommodations, whatever they paid for what they might fancy was their own exclusive and selfish privilege. This is the right feeling: and it is rapidly spreading. In England, it seems, all the new churches that are being built have open seats; and the time is coming, no doubt, when both there and here the hateful pew system will be utterly abolished, and the good old Catholic and Apostolic custom be everywhere revived, of "high and low, rich and poor, one with another," assembling together on the floor of God's House, on terms of perfect equality, as worshippers of Him who "is no respecter of persons."

—The ultra-Protestant view of the Sanctity of Places which our friend C. F. C. has further illustrated in our columns this week, brings out with infinitely greater force than before not only its unscriptural significance, but its utter self-contradictiveness. When, for instance, it declares, in one breath, "We know nothing that imparts holiness to any object;" and in another breath, "Places are holy only as they are associated with God," what else can be made of it, but that we *do* have something that imparts holiness to objects, and that it is by reason of their association with God that it is imparted! Again—referring to God's own command to Moses, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground," the Protestant view, it seems, is that "He it was that made that ground a holy spot, and by His presence covered it with the sacred presence of His own sanctity and Godhead." And this, too, is our view. But then, in another sentence of the view in question, there is a starting off to quite another and a different consideration. "It is God's presence to the Christian," we are told, "that imparts holiness to time and place." And again—"Thus, then, is the doctrine of holiness *in minds* and *not in things*." So that, if an unholy man goes into a church, he may go in with his hat on, and he may smoke a cigar, or he may laugh aloud, and sing profanely, or do any other sort of desecration—it is not a holy place, the doctrine of holiness being in minds, and not in things, and his mind not being holy! Absurd though it be, this is the only conclusion we can rationally come to.

How different, now, is not such a view from that which God's Word so clearly gives us. "Reverence My Sanctuary." Why? Because it is God's Sanctuary, and therefore a Holy Place. "The Lord is in His Holy Temple;" and because He is there—because He hath declared He would put His Name there—it is a Holy Place, and it would still be a Holy Place, despite the presence of any unholy man.

As to our having, therefore, "those among us, as well as the Church of Rome, who attach an extraordinary, if not inherent sanctity to the consecrated places where we worship," why our Church's Consecration Service has already attached it. The very fact of its being consecrated attaches to it such a sanctity; because that act has set it apart as God's House, and God Himself, true to this as to all His promises, has vouchsafed to come and dwell there. This was the principle of old, and it is the principle still, of the Sanctity of Places. Our friend says it is *dead*. "It died with Christ on the Cross." And yet did Christ Himself, by a remarkable display of indignation, show that its disregard was most reprehensible, thereby distinctly teaching that it was not only living then, but was to live on under His own most gracious Dispensation. And in proof that we, in our Church, interpret it so, the very passage of the Evangelist which records Christ's spirited assertion of the holiness of the Temple, is appointed as the Gospel in her office of Consecration!

Verily, then, while ultra-Protestant views generally are full of inconsistencies, this particular one is certainly as preposterous as it is self-contradictory; and we thank our friend for thus displaying it.

—Our valued contributor, H. D. E., has this week taken, it will be seen, a very elaborate review of the state of feeling here and in Great Britain, respectively, in connection with the recent speculations on the probability of a war between the two countries. We are not to be expected to subscribe to every sentiment our learned friend has expressed; but we are quite prepared to maintain that, on the whole, his views are correct. His remarks which, from the importance of the subject at this moment, exceed the usual limits assigned him, will well repay a careful perusal.

THANKSGIVING DAY.

The date of our publication this week is the Thanksgiving Day,—the day, that is, which is appointed by the Governor of the State for a Public Thanksgiving to Almighty God for His great mercy in having given us the various fruits of the earth in due season. And abundant cause we indeed have to be thankful; for verily God has visited the earth, and blessed it—He hath made it very plenteous. Truly may we exclaim of Him, in the words of the Psalmist,—"He watereth the hills from above; the earth is filled with the fruit of Thy works. He bringeth forth grass for the cattle, and green herb for the service of men; that He may bring food out of the earth, and wine that maketh glad the heart of man, and oil to make him a cheerful countenance, and bread to strengthen man's heart." And surely all this deserves our warmest gratitude—surely it calls for our praise and thanksgiving! Where should we have been, had God withheld these blessings from us during the season that is just past! What would have been our condition, had God *not* visited the earth and blessed it, and made it very plenteous? It is fearful to think what distress must have arisen, what scarcity and want, what hunger and destitution, what "complaining in our streets," what decay on every hand,—how the country would have been impoverished, how commerce would have become paralysed, how our finances must have been deranged, our credit jeopardized, industry and enterprise checked, bankruptcy and ruin produced. As it is, there is too much reason to fear we shall have a hard winter of it. Provisions of all kinds, notwithstanding the abundance of the fruits of the earth, are dear, and likely to be much dearer; while there is no assurance at present of any such maintenance of high wages as will compensate for this advance in the cost of the necessaries of life. But how would not all this have been aggravated, had the season failed in its fruits—had the earth *not* yielded its increase,—in a word, had God *not* visited the earth, and blessed it, and made it very plenteous!

God, of His infinite mercy, hath "crowned the year with His goodness;" and the least we can do is to humbly, yet solemnly, thank Him for His blessing. At all times, for our daily bread, and the other ordinary blessings of His providence, it is, as the Psalmist teaches us, "a good and pleasant thing to be thankful." David could with rapture exclaim, "Praise the Lord, O my soul, and all that is within me praise His Holy Name." And even greater reason have we to thank and praise Him at all times, day by day, for His constant care and watchful providence over us; but more especially when He has made the garners of our land full and plenteous with all manner of store—when He has given us a fruitful season, and a successful harvest, and thus

"Spread a common feast for all that lives!"

We are divinely taught, that "it is a good thing to give thanks;" and every one's sense of obligation, if he will but exert it, must tell him that it is. A thankful heart, a grateful spirit, moreover, affords the surest hope that the blessings for which we manifest our gratitude and thanks will be renewed unto us. "Let the people praise Thee, O God, yea, let all the people praise Thee. *Then* shall the earth bring forth her increase; and God, even our own God, shall give us His blessing." This is the divine order of cause and effect. And our gratitude to God is demanded on a ground of obligation so infinitely higher than any we owe to man, however great he may be our benefactor, that its manifestation can never become a matter of question or account. It has been well observed, "What causes such a miscalculation in the amount of gratitude which men expect for the favours they have done, is that the pride of the giver and that of the receiver can never agree as to the value of the benefit." But far otherwise is it as towards God, in His merciful dealings with us. Man, as the receiver, can have no pride by which to measure out his gratitude to God. The value of God's benefits is inestimable, that is, not to be estimated—He giveth us all things richly to enjoy. All that we have is His, for we have nothing that we did not receive from Him. As a people, not less than as individuals, too, we receive much that we do not deserve. Many of the things which He giveth us richly to enjoy, we have not only done nothing to merit, but we do much to render us altogether unworthy of. And since, even when we do strive to be deserving, when we have done all, we are "unprofitable servants," there never can be any limit to our gratitude for God's favours—the amount of it that is due to Him we can never calculate, for all that we can render will fall far short of what we owe.

A Thanksgiving Day, then, is an occasion which no grateful heart can disregard. It has been said that "nothing more detestable does the earth produce, than an ungrateful man." And surely he is ungrateful who can treat with indifference such an opportunity of giving public expression to his thankfulness. In an individual, such ingratitude would be bad enough; but in the public it would be enormous. Well has Shakspeare said, "Ingratitude is monstrous; and for the multitude to be ungrateful, is to make a monster of the multitude."

The Church in this our land has but the same part to act as all the communities around her on such an occasion—the part of dutiful concurrence in the pious purpose, and due and anxious care that the utmost devotional effect is given to it in the services of her sanctuaries. Her sons and her daughters, we trust,—"high and low, rich and poor, one with another,"—will, in grateful throng, "go their way into His gates with thanksgiving, and into His courts with praise," there to "be thankful unto Him and speak good of His Name." The influence, the example, of all who can exert the one and set forth the other, will not, let us hope, in any direction, be wanting; for will it not be a source of the highest and the holiest satisfaction to be able to reflect on and feel the glowing words of the grateful Psalmist—"Now when I think thereupon, I pour out my heart by myself; for I went with the multitude, and brought them forth into the House of God: in the voice of praise and thanksgiving, among such as keep holy-day."

And there is one expression of this voice, one manifestation of this gratitude, which the Church can call on us all to join in, and which is not only so suitable but so indispensable, on such an occasion, that one's wonder, no less than one's regret, may well be excited to see it so generally, nay, so universally neglected. The Holy Eucharist is not only the highest act of Christian worship, which is so befitting a holy day, but it is the special act for a Day of Thanksgiving. Its very name implies its adaptation for such a purpose The word *Eucharist* is literally, in its derivation, *giving of thanks.* It signifies thanksgiving, or blessing, and, as such, is employed by the Church to denote that Holy Feast which our Blessed Redeemer instituted to be the most sublime and grateful manifestation of adoration and praise. It is in the Holy Eucharist, as Christ's holy institution, that we are emphatically exhorted—"To Him, therefore, with the Father and the Holy Ghost, let us give, as we are most bounden, continual thanks." It is there that the call is especially made upon us, "Lift up your hearts;" and where we joyfully respond, "We lift them up unto the Lord;" and it is there, also, we are exhorted, "Let us give thanks unto our Lord God," and we make the responsive acknowledgment, "It is meet and right so to do." And having devoutly done our duty therein, it is then we desire that God, of His fatherly goodness, would mercifully accept it as our sacrifice of praise and thanksgiving;—all which we conclude and perfect with the angelic hymn—which has been in use for this express purpose in the Church for fifteen hundred years—"Glory be to God on high, and in earth peace, good will towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we *give thanks to Thee for thy great glory!*"

How the Church, then, can celebrate a Thanksgiving Day, and neglect what is thus so emphatically her service of Thanksgiving, is really, the more one reflects upon it, the more astonishing, nay, astounding. Giving of thanks is an essential part of divine worship; and it has ever formed a part of the divine service, both of Jews and Christians. But its perfection is to be found in the Holy Eucharist, which is, as we have said, emphatically a *Giving of Thanks.* So that, to omit such a service on a Day of Thanksgiving, is to neglect the very essence of that special act of Christian Worship which the occasion expressly calls for, and which we assemble to render! And did we only render it so, even angels, are we not assured, could be present with us, to

"Take part in our thanksgiving lay,"—

and having offered it up therein, with all those holy appliances and means which that Holy Communion so richly provides, our hearts emptied of their gratitude and praise, yet our souls strengthened and refreshed far more, in joyous confidence should we at length depart, with words of blessing and of peace.

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THE OFFICE OF A JUDGE.

It is one of the sayings that are left on record of a distinguished jurist of our own country, that "Justice is the great interest of men on earth. It is the highest ligament," he continues, "which holds civilized beings and civilized nations together. Wherever his temple stands, and so long as it is duly honoured, there is a foundation for social security, and the improvement and progress of our race. And whoever labours on the edifice, with usefulness and distinction, whoever clears its foundations, strengthens its pillars, adorns its entablatures, or contributes to raise its august dome still higher in the skies, connects himself, in name, in fame, and character, with that which is, and must be, as durable as the fame of human society."* Now, just laws of course contribute to secure this great interest to those who live under them. There are laws of right existing in the world which are consolidated in a people's statutes; and these afford the means by which that great interest of man is to be guarded. Justice is itself the great standing policy of civil society, wherever a community of men deserve to be regarded as such; and in proportion as it is departed from will the welfare of that society be interrupted or injured. It is a divine principle. It is one of God's own attributes. And it pervades, in every instance, that positive command of God, under the sanction of which every legal restraint is imposed upon us. Not that such restraint, not that the statutes of any people can include the whole law of God, though they ought, and they profess to be pervaded by the spirit of that law. There are rules of justice, piety, benevolence, purity, in God's law, which no human law ever ventures to impose. Those two commandments, on which hang all the law and the Prophets—or once did—viz., the love of God, and the love of our neighbour—are often never illustrated in human laws. Hence, however great and indispensable a duty it is to be obedient to the law of the land,—even to submit ourselves to every ordinance of man,—and a high religious duty, if we do it "for the Lord's sake,"—still it is defective, as a rule of life; for to be content to do or omit only what is in compliance with, or not opposed to human law, must be to neglect many duties which are beyond the cognizance of such human law. And not the less are such duties the objects of as positive enactments by the sovereignty of God, than are the human laws under which live the statutes of our own legislatures. Without moral relations subsisting and acknowledged between each of us, and all mankind, how would it fare with society or with man? And just so with respect to God's supreme authority over his creatures; while "the Judge of all the earth" will assuredly do right. His decrees are codes of justice in all its purity, yet severity, and He who at once enacts and enforces them is One who never fails to "remove violence and spoil, and execute judgment and justice."

But if justice is the great interest of man, and the sure safeguard of society, how important, as a matter of civil polity, does it not become to see that they who are called to administer it, as a public principle, and as to be applied in the people's laws, are themselves just and equitable. It is a sacred function which they are appointed to exercise. God Himself is the Great Judge: He it is that "putteth down one and setteth up another:" He it is of whom it is said, "Thou shalt judge the people righteously, and govern the nations upon earth." And all just judgment comes from Him, and all anthority for the same is derived from Him; for the judge is a representative of Heaven itself—a delegate from what are emphatically "the Courts above," where justice, in its utmost and highest integrity, must ever prevail. Under the Christian Dispensation, it is especially a sacred office, since the divine principles which are therein inculcated invest it with a sanctity both in its character and in its exercise. It is not now, as it was of old, even where God was recognized and reverenced, "an eye for an eye, and a tooth for a tooth,"—it is not now, "Thou shalt love thy neighbour, and hate thine enemy." Let alone is there now any of that sophism by which heathen men, even as famous as Cicero, were so much baffled, and which asserted the incompatibility of justice with prudence, and that therefore it followed there could be no such thing as justice, upon the plea that a virtue, inseparable from a folly, could never be just. Thus honesty, when "the world by wisdom knew not God," was not, on that account, always accounted the best policy. It was reserved for Christianity to bring society under a clear and rightful sense of the sterling value of impartial justice, and enforce upon it the exercise of so blessed an attribute. And as the administrators of this God-like principle, our judges have to discharge, we repeat, a sacred trust, and their office is one that ought ever to be held in the highest reverence and esteem.

It is recorded repeatedly in Holy Scripture with what divine care and precaution they were ever appointed, save when the wrath, not the favour of Heaven, had been provoked, by a nation or people. As for instance, when Jehoshaphat, King of Judah, had prepared his heart to seek God, and had brought the people back unto the Lord God of their fathers, we read that "he set judges in the land throughout all the fenced cities of Judah, city by city, and said to the judges, 'Take heed what ye do; for ye judge not for man, but for the Lord, who is with you in the judgment; wherefore now let the fear of the Lord be upon you, and take heed and do it; *for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts.*'" And so must it be with us, and with every Christian people, if we would live under those blessings which Christian laws are to secure us in the enjoyment of. Our judges must indeed "take heed what they do," remembering that they "judge not for man, but for the Lord," whose fear should ever be upon them, under the consciousness that there is no iniquity with Him, "nor respect of persons, nor taking of gifts." There can assuredly be no security for justice in those who are entrusted with its administration, if all this be not heeded. And if justice be—as who can doubt it?—"the ligament which holds civilized beings and civilized nations together,"—and if the Temple of Justice (where the judge is seated for the exercise of his office), when duly honoured, "is a foundation for social security, general happiness, and the improvement and progress of our race,"—surely her ministers—that is, her administrators, the judges of the land—have need to be chosen as men not only well versed in all the science and all the practice of the law, but men of whom it can be said that there is a right spirit within them, even the Spirit of God, whose they are, and whom they ought to serve.

There is a God-like principle involved in the course of justice, which presupposes truth and holiness in all who have to do with it. "Civilians," it has been observed, "distinguish justice into two kinds: one they call communicative; and this establishes fair dealing in the mutual commerce between man and man, and includes sincerity in our discourse, and integrity in our dealings. The effect of sincerity is mutual confidence, so necessary among members of the same community; and this mutual confidence is sustained and preserved by the integrity of our conduct. Distributive justice is that by which the differences of mankind are decided according to the rules of equity; the former is the justice of private individuals; the latter, of rulers and magistrates." So that with respect to either kind, there is in it a pure and sacred principle—the attribute of the Deity Himself. The "rules of equity," which, in theory at least, belong to either case, are, in fact, the indications of Heaven's own law. And therefore he that sits to enforce them, must be one who would own no influence but that of Heaven.

The office of a judge, then, is a sacred office, and one which deserves, and ought to secure a people's reverence. The functions of the office are such, as to invest him that fills it with a dignity which nothing should be permitted to impair—which consecrate him, as it were, and set him apart, for their solemn discharge. There is in this, we may depend upon it, a great security for the pure administration of public justice, and a powerful persuasive of respect for the law. It is, we know, one of the evils of our present system of the periodical and popular election of the judges, that this can with great difficulty be sustained. To say nothing of that calm and sober selection of the best qualified by legal ability, and moral superiority, being utterly incompatible with the influences of those passions and prejudices, and clamours and corruptions, which cannot fail to be at work where the populace are excited, there are considerations of even more serious and solemn import which condemn the principle of popular election to such an office, and the system of change which is connected therewith.

The charges of corruption and malversation that have recently been made against some of those who fill even so high, and what ought to be holy an office as this, afford very painful evidence of the unsoundness of the present system. The details of the late trial of a judge—a thing of itself quite sufficient to indicate the most serious imperfections in the present system—cannot but have produced impressions most unfavourable to the character of such an office among us, and therefore calculated to inflict a grievous injury upon society. We would not make any closer personal application of these remarks. But they will tend to show, perhaps, that the subject is one of vital importance to us all, and that he is no friend to justice in its purity and integrity, and none therefore to the highest interests of the commonwealth, who would exclude from its consideration that religious element which, after all, is the only real security of impartial justice, and the only true basis of civil society, as it is the only certain guarantee of its permanent happiness and welfare.

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THE RESTLESSNESS OF SCHISM.

The ideas of schism, even in the Church itself, are often so absurd, as to amount, in fact, to a contradiction of its principle, if not to an utter denial of it altogether. Schism, we all know, is a breach of unity, a division, a separation, a secession, as respects the Church, which is One—Holy, Catholic, and Apostolic. There is "One Lord, one Faith, one Baptism." And this oneness is to be maintained, in all its integrity, in the Church, which is "One Body." Hence is schism—that is, anything at variance with that unity—invariably reprobated in Scripture as a great sin; and in the Litany of the Church we devoutly pray to be delivered from it as such. The Apostles strictly enjoin, that there is to be "no schism in the Body"—no divisions among the brethren, that is, Christians; and the duty is insisted upon by them, of being "perfectly joined together, in the same mind, and in the same judgment." They who act contrary to this course, we are cautioned to shun. "I beseech you, brethren," says St. Paul, "mark them which cause divisions and offences, and avoid them." The Apostles evidently foresaw so much that was mischievous in the very germ of schism, that they denounced it in its very elements. *Principiis obsta*, was their principle with respect to it, as with everything else that had in it the taint of evil. *Meet the first beginnings.* Unity, they well knew, was all essential, not only for the outward peace of the Church, but for its spiritual health. It was mercy to those who might otherwise fall into schism; for then, in separating from the Church, they must deprive themselves of all its benefits. There is a promise in the Gospel of Christ's perpetual presence in His Church; but this very promise implies that He will not be elsewhere—and especially since we have it on the same divine authority that His Church is *one.* There might be—as unhappily there are—other associations and organizations; but we are *not* told that He will be with these. The promise is of a special blessing to His Church. The two or three gathered together in His name, with whom He has promised to be in the midst, they are, of course, presupposed to be in the unity of the Spirit in His Church—that is, members of His One Body; and being there, it is, that we are to obtain that blessing, if we are worthy. But if we are not there, but somewhere else—if we form another organization, and call it a church, it must be something false, because something schismatical; and therefore forsaking His presence, we forfeit His blessing. This reasoning is too plain to need further enforcing. For surely it cannot rationally be supposed, that if *unity* is needful for securing the blessing, it can be obtained by *division.* Christ cannot be with two opposing bodies; for this would be to contend and divide against Himself.

The whole tone and spirit of the early Church, when it was in its purest and best estate, was to the same effect, constantly indicating a conviction of the vital necessity to salvation of *unity.* "Not to hold *unity,*" says St. Cyprian, "is not to hold faith: when a man struggles against the Church and resists it. Episcopal authority," he adds, "is founded on one principle; and the tenure of this authority, however distributed, is associated with a recognition of its indivisible principle." Schism from the One Body was considered as deadness. Heresy, or holding a mind different from the *one* mind, as tantamount to a loss of faith.

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* Daniel Webster.

We are only, in substance, reiterating what has from time to time been repeated in our columns. And yet is there again and again occasion to ring these Scriptural truths in people's ears; for not only are the various sects around us systematically acting as though either there were no such thing as schism, or that schism was not only not a sin, but rather a virtue, but we see a disposition, ever and anon, in members of the Church to fraternize with schism.

We are led to this reiteration, at present, by certain schismatic operations, that are quite out of the beaten track. There is a new sect lately sprung up, as our readers are aware, which is commonly known as that of the Irvingites, though they now repudiate the name themselves, and assume the more imposing title of the *Church of the Apostles*,—not, however, be it known, of Christ's Holy Apostles, but of living men who take the lead in this schism, and are arrogantly, and therefore profanely, called *Apostles*. We know who and what the real Apostles were: they were those who were divinely appointed to organize His Church—who received their commission so to do from our Lord Himself. Others there subsequently were: and they constituted, as a body, the highest order of the Christian Ministry, as our Bishops do now. But they all had their *commission*—the *authority* to confer which they derived from their risen Lord, and have transmitted the same to their successors.

These modern *Apostles*, however, have no such commission or authority. They are not only a *schism*, but a *sham*. They have constituted an association of the nature of a sect—they have set up an altar separate from, if not in opposition to, that of the true Church—they have their own distinct organization, their own particular mode of worship, some peculiar doctrines of their own, and a strict ecclesiastical discipline of their own. And yet are they, or some of them, deluding themselves with the notion, that, notwithstanding all this, they are not schismatics, that they are not separate from the Church, that they are not a distinct body! Doubtless, they feel, or many of them, the want of that union with the Church which yet they have in their own case vitiated—feel that their whole scheme must, without it, fall to pieces. But the Church can never have anything to do with this. She must, at all hazards, preserve "the unity of the Spirit in the bond of peace."

And now to the object we have more especially in view in making these remarks. It will be remembered, we dare say, that during the month of last July, the rector of a parish in the diocese of Connecticut made inquiry of the Assistant Bishop, if he ought to present to him for Confirmation a boy of twelve or thirteen years old, who was being trained up by his parents in this Irvingite schism, and who had already, he believed, been admitted to the Holy Communion in an Irvingite place of worship in New York; when the right rev. Prelate replied, that he did not think such an one ought to be presented for Confirmation, and that he should not be willing to confirm him, if he were. Nothing could be plainer, one would think, than that this was the only course which the Bishop, consistently with his duty, could pursue; and one's only wonder is, that any objection should be taken to it, as there was, by those who, under their pseudo-Apostleship, either virtually ignored his episcopal authority, or at any rate set up an authority which, if it had any reality at all in their eyes, must supersede it altogether. Yet so it was. The Irvingites became very indignant: vehement, but most absurd protestations were made at the time; and even now, though months have elapsed, their anger has not subsided—for we have a pamphlet* lying before us, consisting of a very wrathful clerical epistle to the faithful Prelate, rating him as preposterously as it does intemperately for what he did, in the honest discharge of his duty, on the occasion in question.

The ground which this reverend complainant so unreasonably takes, is much the same as that which was taken by his brother schismatics at the time. First, he is grieved that the Bishop should have assumed a "position of *open* hostility towards a class of Christians whom he unjustly calls Irvingites,"—though why unjustly called Irvingites is not shown: the precise name, however, is of little consequence; it is quite enough if they are a separate, and therefore a schismatic body. This, in fact, is a sufficient answer to all the rest of his complaint. He pretends, it is true, that "a bishop can find no authority for refusing the grace of God to an innocent child, because, being in subjection to his parents, as he ought to be, *he may be* taught by them of their faith and hope." But this is a most unfair way of representing the case. The boy not only *may be* taught, *he is being taught* what the right rev. Prelate is bound to regard as erroneous and false,—he is being trained up a schismatic,—he is therefore being placed in sin.

Now, the warrant for the Bishop's refusal to admit such an one to Confirmation is plainly set forth in the very Order of Confirmation itself. The candidate for that sacramental rite is asked,—"Do you here, in the presence of God, and of this congregation, renew the solemn promise and vow that you made, or that was made in your name, at your Baptism; ratifying and confirming the same; and acknowledging yourselves bound to believe and to do all those things which you then undertook, or your Sponsors then undertook for you?" to which he must audibly answer *I do*. But how could he "ratify and solemnly confirm" a vow which he was systematically breaking already, and was being brought up to continue systematically breaking? He was then, and was to continue, in schism—that is, *in sin*. How, then, could he honestly renew a vow to renounce sin? His sponsors in Baptism had promised and vowed that he "should keep God's holy will and commandments, *and walk in the same all the days of his life*." He learns from those Commandments, as he declares in that Catechism, the teaching of which is to qualify him for Confirmation, that he is "to submit himself to all his teachers, *spiritual pastors*, and masters." Yet, as an Irvingite, he is confessedly *not* submitting himself to his *spiritual pastor*, but resisting him, and submitting himself to another and a different pastor.

It would be quite as easy to show how in other respects one in such a position could not so ratify and confirm his Baptismal vow as to entitle him to this solemn religious rite of Confirmation. But our space forbids us to pursue it further. Enough, however, we think, has been shown to furnish a full justification of the Bishop's course. And as to "refusing the grace of God to an innocent child"—supposing there really was innocence—under the circumstances of such a case, it is ridiculous to pretend that they can think it any grievance, when their own "Apostles," divinely inspired as they are represented to be, can certainly (according to their own theory) confer that grace so much more effectually.

It is only another illustration of the arrogance of schism; and certainly, as Churchmen, one cannot but feel assured by its firm and faithful resistance on the occasion referred to. There is trouble enough abroad for the Church,—there is need, therefore, of a husbanding of all her resources,—it is no time to waste or abuse her privileges. The mind of man, even the religious mind, is becoming more and more excited and restless, and is rushing on with perfect recklessness from one experiment to another. The Church must therefore stand firm as the rock on which she is built, that she may remain unimpaired by the turbulent heavings of the troubled sea of schism of which it may so often be but truly said, "It cannot rest—whose waters cast up mire and dirt." In the contests of schism the Church can take no part; she is, when maintained in her truth and integrity, placed far above them all; her danger only is when, through a false and treacherous liberality, she is suffered, as through the abuse of her high prerogatives, to be drawn down towards their vortex. Such an evil as this, it was, that the Assistant Bishop of Connecticut, with exemplary fidelity and firmness, resisted; and the Church, we are sure, must be thankful to him for so doing.

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* A Letter to the Rt. Rev. John Williams, D. D., Assistant Bishop of the Protestant Episcopal Church in the State of Connecticut. By John Canfield Sterling, Presbyter.

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CHURCH PAROCHIAL SCHOOLS.

A clergyman in the South suggests that it would be conveying a valuable piece of information, to give a list of Church Parochial Schools, as we have done of Free Churches. Would our reverend friends kindly assist us in preparing such a list?

THOUGHTS ON CURRENT EVENTS.

There has been within a few days past a great deal said and written about a war between England and the United States. We do not ourselves apprehend that any such calamity is impending, but there is always reason to fear that the elements of evil, with which we are undoubtedly surrounded, may break out into a flame. We have spoken of war as a calamity. War is always such: it is a fearful calamity, and fearful is the responsibility of him who does aught to produce war, except in cases of the plainest necessity. But a war between England and America would be the greatest of all calamities to both nations, and to the world. The causes of war of which mention has been made upon this occasion are so utterly frivolous and unworthy, that we can scarcely suppose it possible that they should be allowed to produce a war. They could not, except they were mere sparks applied to inflammable and explosive matter. That there is always, on this side of the Atlantic, a mass of such matter is, we believe, too true. It is true, moreover, that for the existence of this mass, our cousins on the other side of the water are to a great extent responsible.

They complain of the Russian feeling, which has developed itself in this country during the present war, and express surprise that the most democratic nation in the world should sympathize with a despotism against a constitutional government. What is called the Russian feeling is of two kinds. One is a Greek feeling. It is of an ecclesiastical nature, and is not widely extended, for it is confined to a small portion of our own Church. There are among our clergy a few who have become deeply interested in the Greek Church, because they regard it as capable of being improved, and so becoming the instrument of great future good. How far they are right in these views we shall not attempt to inquire. Holding them, it is not wonderful that they should sympathize with the Christians in the Turkish dominions, whose religious freedom would, as they think, be increased by coming under the protection of Russia. These same clergymen are very jealous of the Church of Rome, and of her progress in any part of the world. They are the more so because they have been most unjustly accused of sympathizing with Rome. It is quite evident that France is availing herself of the war to enlarge the Romish influence in the East, and through it her own. It must not, however, be supposed that this feeling is confined to the clergy. Mr. Dix's book is an instance which proves that it extends to a class of laymen, sound in Church principles and conservative in other matters. Nor is it to be understood that the feeling is experienced by all persons who belong to the classes of which mention has been made. Besides all this there are in the United States a few persons who have strong anti-French and anti-Bonaparte feeling, and these sympathize with the friends of the Eastern Communion. But all this amounts to very little. The feeling which is, we fear, very widely spread in this country in favour of the Russians, is not a Russian feeling; it is merely anti-English.

The anti-English feeling is not shared by the great majority of the thinking and judicious men of the country. Those men who are capable of appreciating our common descent, our common literature, and our common language, and of being affected by such considerations, have no anti-English feeling. Still less does anything of the kind exist among those who can appreciate the value of the Church of England. But upon this last class an effect has been produced, within a few years, by the course of the Government, with respect to the Church. We have not less affection for the English nation than ever; but as we come to understand the relations of the British Government to the English Church, we lose day by day sympathy with that Government. Ceasing to use the plural pronoun as the representative of a class, we return to its professional use. We may then say that we have not much confidence in, or sympathy for, any government, or any class of politicians. Little as we may have, moreover, Lord Palmerston and the British Government have but a small share of that little. We do not, however, believe that in any of the classes of which we have yet spoken, there is any anti-English feeling. But there is a deep and wide spread anti-English feeling in the country. It owes its origin to several causes. One of them is the large number of Irish, and the descendants of Irish, in the country. The Milesian hatred of the Sassenagh is inherited by no small number of our people; some of them have brought it with them over the ocean, others have derived it from parents, or more remote ancestors, who have learned it in Ireland. But among those, who are not of a Celtic extraction, there is much of a similar feeling. It so happens that we have had two wars with Great Britain, and, except with Mexico, none with any other power. In the Mexican war we were ourselves the invaders; but we are not now going to inquire who were the aggressors in any of the three wars of which we are speaking. But in the Mexican war we were the invaders, and felt ourselves none of the miseries of war. In both the wars with Great Britain we were ourselves invaded, and suffered many of those miseries. Under such circumstances people do not stop to inquire which party was the original aggressor. Besides, all nations always assume that they and their ancestors have been in the right in all the conflicts with other nations in which they have been engaged. All the salient points in our history present us in conflict with Great Britain, and there is therefore a fund of anti-British feeling gathered up, not unlike, we do not say that it is as deep or as virulent as the anti-British feeling which prevailed in France a few years, we might say a few months, ago, or the anti-Gallic feeling which existed at the same time in Great Britain.

This is no more than might be expected, as the necessary consequence of our past history. It is true that it is not right for nations more than individuals to keep brooding over old wrongs; but while human nature retains the taint of Adam the majority of mankind will so do. The fact, which we are going to mention, affords no justification for this state of mind, but it does furnish a reason why it exists. It is that in neither of the wars which Great Britain has waged against us on our own soil, was there as much attention paid as there ought to have been to the mitigated laws of war, which are understood to prevail in modern times. The burning of defenceless villages, and plundering isolated farms, by the marauding parties landed from blockading squadrons on the shores of the Chesapeake, are not forgotten in this neighbourhood. The remembrance is one great cause of the anti-British feeling. The destruction of the Capitol and other public buildings, at Washington, works in the same direction. But beside this deep feeling, there is a special irritability towards our European cousins, which, although it may have some connection with the deep feeling, yet has also other causes. The manner in which English travellers and other writers, and the English newspaper press, have been in the habit of speaking of Americans and American manners and institutions, is the principal cause of this. No doubt these things do not affect cultivated minds, and in Europe they reach no others. The absurd accounts which some French travellers have given of English society have been severely criticised in periodicals, which were read by the few and soon forgotten. The people at large never heard of them. It is quite otherwise with us. The habit of reading light works is more widely diffused here than in Europe. Moreover, there is a morbid curiosity to know what is said of us. These things furnish a demand for such works large enough to justify, in a commercial sense, editions of such books of some size. The most offensive passages are copied into the newspapers, accompanied by indignant comments, the effusions of simulated patriotism. These pass from paper to paper, and are read by millions, who read nothing but the weekly papers of the neighbourhood. Upon such minds the effect is most pernicious.

It is not the less so, because that class of people in the United States are extremely jealous of the principle of social equality. They know nothing of the state of society in England. Like all persons who have seen and read but little, they are incapable of comprehending any other state of society than that in which they live. They believe that social inequality and exclusiveness are carried to a greater extent in England than in any part of the world, as, in fact, we believe that they are right, although they undoubtedly believe as many false tales about English pride as educated Englishmen do about American slavery. Having no conception of the circumstances, by which men can become reconciled to a state of things so abhorrent to their own feelings, and none of the real advantages which, whatever may be its evils, it carries with it, they hate England on these accounts, and they regard these writings as disadvantageous comparisons instituted between their beloved social equality and the English system.

In the South there is another cause of irritation, which is just now operating with much power; it is the meddling of individual Englishmen with the slave question. The people of the South hold that this question is peculiarly their own, and feel aggrieved with the manner in which the Northern people have meddled with it. They know, moreover, that, to say the least, the evils of the institution have been greatly exaggerated, and that much which has been written about the relation of master and slave is untrue. There is thus a family quarrel between the North and the South growing out of the interference of the North with that which the South regards as its own private family affair. The interference of foreigners in this family quarrel is a sort of double interference, which is acutely felt. It is true that the interference is by individuals, not by the Government. But the individuals are a part of the nation. Besides, most Americans have no idea of the extent of the liberty which prevails in England, and they suppose that scarcely anything can be done there except by permission of the Government. It would be as difficult to persuade most Americans that the anti-American and anti-slavery ravings of the *Times* are not prompted by the British Government, as it would be to persuade most Englishmen that the colonization of Texas by Anglo-Americans was not a scheme of the Government at Washington. We are very sure that both of these notions are mistakes; but it is not less true that they are widely prevalent.

Upon all these matters, demagogues and newspaper-writers are continually harping, and keep the public mind in a state of chronic irritation—if we may be allowed a somewhat paradoxical figure.

A large portion of the American people are persuaded that the British Government and nation are intensely jealous of our progress. It does not occur to them, that the increasing population and wealth of a customer cannot be very disagreeable to a nation devoted to commerce. Nor do they inquire very nicely whether it is our internal or our external progress which excites this jealousy. But they see in everything a design on the part of the British Government to check their progress. It is, therefore, always popular to talk of a war with Great Britain. Politicians are always willing to talk of anything which affords them an opportunity of parading their pretended patriotism, and working on the passions of their hearers. So they talk of war with Great Britain, and rely on the good sense of the British nation and ministry, and their own adroitness, to prevent an actual collision. Within a very few years, there have been several wars in prospect, but they have never actually come into existence. The reason is, that neither party has anything to gain by a war. Under the new mode in which the British colonies are managed, it is not very easy to understand what benefit the mother country derives from those of them which are not military or naval stations, which she would not equally enjoy if they were independent. It fact, it is manifest that she is preparing for a dissolution of the connection. Under such circumstances, it is not likely that she would wish to conquer more. Moreover, we have so much respect for the good sense of the English, that we believe they know that to conquer the United States, or any portion of them, would be merely impossible. We are not much addicted to that habit of national boasting, which is undoubtedly more or less the vice of all nations, and from which it is certain that Americans are far from exempt; but we believe Lord Ellesmere was right when he said, that the Americans were the most warlike nation on the face of the earth.

It would be impossible to raise a standing army, like those of Europe, either by conscription or voluntary enlistment, because the profession of a private soldier will not pay. But in time of war, for a short period of enlistment, and as a corps bearing the name of volunteers, more men could be raised in America, in a given time, than in any other country. Our occupations are less settled than those of any other people, because of the facility with which a man can establish a new occupation, when he chooses so to do. Not being deterred by the fear of losing positions which cannot be regained, our people are always ready (except those few whose present situations are peculiarly desirable) to engage in any new pursuit which may look promising. A successful campaign promises some distinction at home, when a man returns; perhaps an entry into political life—it may possibly be the first step to the Presidency. It is a lottery ticket, and most young men are willing to adventure. The Mexican war was carried on in this way; the regular army was only a nucleus for the volunteers. It was, upon the whole, a great filibustering expedition, except that it was done under the authority of the Government. We mean, that it was composed of men brought together by love of adventure, love of distinction, hopes of political preferment, of land, and of plunder. The American filibustering expedition is exceedingly like those expeditions which Aesc and Cerdic and Port led against the southern coast of Britain, in the fifth century; the morality of either not capable of defence, but the two things are a good deal alike. The expeditions of Cortez and Pizarro were of the same general character; and so were those which founded our own empire. They were all combinations of daring men, determined to better their own fortunes, without any very scrupulous regard to the rights of others. The disposition to engage in such enterprises, with or without the authority of the Government, which prevails in this country, is sufficient to establish our warlike character. There is no other limit to the forces which could be raised to repel an invasion of our country, than the number of men fit for service. We have no Crimea, like Russia; but like Russia, we are invincible in our own proper country. We, therefore, give the English credit for having no disposition to go to war with us, because we do not see what they could gain. Moreover, although we do not believe that Britain is overmatched in her present contest, it does not seem exactly the time which she would select to engage in another war.

The motives, too, which have been suggested for the expected war are, some of them, utterly frivolous, not to say contemptible. They are four in number: the expectation of a filibustering expedition against Ireland; the fitting out in our ports of Russian privateers; a controversy, growing out of the attempt to recruit for the Foreign Legion in our territories; lastly, the Central American question. Nor is there much doubt that many native Americans would be willing to join them, were there a chance of success. But a revolt in Ireland is a necessary condition of success. Until that occurs, there will be no such movement.

That Mitchell and Meagher, and that set of men, have been talking of an expedition to Ireland, every one knows. The Irish will not, more than the Germans, Americanize at once; they are willing to claim all the privileges of citizens, but they retain their old feelings, and, keeping together in a class, consider themselves a peculiar body of citizens, retaining, if not allegiance to their old government, a political interest in their old country. There is no doubt that they would be willing enough to engage in such an enterprise. No one ever thought of conquering Ireland by a mere expedition from this country. Nor is there any reason to believe that the American Government would be more slow in preventing such an expedition than in breaking up the British recruiting, or in stopping the *Maury*, when it was, as it seems, falsely alleged that she was fitting out for a Russian privateer. This idea is palpably a story got up by the *Times*, to account for a phenomenon of which it could not learn the true solution. That phenomenon was the ordering some men-of-war to winter in some of the harbours of British America. We do not profess to know the solution; but we are very sure that this is not the true one. Neither is the second story about Russian privateers. Ships of 120 guns could be of no service in intercepting either privateers or filibustering expeditions. If either of these ideas is at the root of the matter it will not flourish long; for both the Irish expedition and the Russian privateers are mere chimeras.

A great noise is made about the attempt to recruit on our territory. That the British Government had no right to do this, all must agree; they do not themselves assert such a right. But it does not follow that it is a cause of war. Such a course is one of several things which, in that loose morality of governments called the law of nations, may be done, although they ought not to be done. The nation which attempts one of these things has no right to complain although it is opposed by force. But neither the act nor the force are considered as sufficient causes of war.

If Mr. Crampton were mixed up in the proceeding, which is denied, and of which the proof is not very satisfactory, our Government may, with great propriety, demand his recall. And this could not, according to the known usages of nations, afford to his Sovereign any just grounds of offence. But it is said that the British Government holds Mr. Crampton to be innocent, and regards him as ill-treated, and itself as insulted by the letter of instructions of the Attorney General and the speech of the District Attorney. Both were in very bad taste, and the publication of the instructions unusual and unnecessary. Those things were merely the acts of popularity-hunting politicians; and the time has gone by, we hope, for ever, when nations went to war about such paltry insults, which would not be held to justify a resort to the duel between individuals.

The only question of the least consequence is that relating to Central America. It was thought that this had been settled by treaty. But it appears that the treaty was ambiguous, and that neither party is willing to accept the interpretation upon which the other insists. It is hard to believe that such a question can be more difficult of settlement than the many boundary questions which have been compromised between the same parties.

Upon the whole, we are thoroughly convinced that if we are to have a war, it will be a newspaper war, the production of the newspapers, which have, on both sides, shown a most criminal recklessness as to the consequences of their mischievous chattering. This being so, we may be allowed to hope that no other ammunition than types and ink will be used.

But we ought not to quit the subject without addressing a few words to the young men of our Church and country. There can be no doubt that a war with Great Britain would check in very many ways the progress of our country, and is, therefore, if possible, to be avoided on that account, as well as for the reasons which apply to all wars, and are connected with the misery and guilt from which they are inseparable. But a war with Great Britain, or any other formidable power, could not fail to turn the thoughts of men from the things which belong to their everlasting peace, and is to be deprecated. We are not to be understood as indicating the idea that war is always unlawful, or that it is an unmixed evil. We distinctly hold that cases may arise in which war with England, or any other power, may be just and necessary. We hold, too, that when a nation sees that a war will, sooner or later, be necessary, she has a right to select her own time. But we do hold, that wars growing out of old grudges, or mere irritability, are utterly unjustifiable. The lesson which we would give to our young friends is, that they should not lend themselves to the perpetuation of such grudges, or the excitement of such irritability. But let them learn to hold the British nation, like the rest of mankind, "enemies in war—in peace, friends."

H. D. E.

Baltimore, November 24, 1855.

Another English Bishop's Condemnation of Pews.—At the luncheon given on the occasion of consecrating the beautiful new church at Bedminster, (mentioned in our English Church intelligence,) the Bishop of Bristol and Gloucester said,—"During the whole of the time he had been bishop of the diocese he had earnestly desired to see the accomplishment of the object that day completed, for their former parish church was most assuredly inadequate with respect to the population, and rendered still more so by those high enclosures which they called pews. One feature in the new church which gave him great gratification was that it was devoid of these enclosures. For years he had contended against this evil in the churches, and it certainly did rejoice his heart to find that there was such a generous sympathy on the subject, that whilst there was no fear of any new churches being pewed, they did every day hear of churches filled with them being made more convenient and capacious by being fitted up with open seats, by which not only was a greater number of people accommodated, but all ecclesiastical right claimed in these enclosures abolished."

SUCCESSION OF THE ANGLICAN BISHOPS.

To the Editor of the Churchman:

Dear Sir:—In some very sound remarks of your own, in your paper of the 22d inst., I perceive the following sentence. After speaking of the descent of the modern English bishops from their ancient predecessors, as an undoubted fact, you add: "It was, doubtless, under a consciousness of this, that the Romanists got up that flimsy and wicked invention of the 'Nag's Head story,' with reference to the consecration of Archbishop Parker, *on which certainly depends the validity of orders in the English Church since the Reformation*."

I have taken the liberty of italicizing the portion of this sentence which has led me to give you this trouble. It contains an admission which is not proper, because it is not true. The orders of the Anglican Bishops can be traced to the Church of Italy, through Archbishop De Dominis; and the Church of Ireland and its founder, St. Patrick, through Archbishop Hampton of Armagh, and Bishop Fuller, entirely independent of Parker.

For the proof of this, I refer you to Evans' Essays to Prove the Validity of Anglican Ordination, first series, pp. 197–200. See, also, the second series, vol. i., pp. 201, *et seq.*, and vol. ii., pp. 144, 145.

Of course, I, who have thoroughly examined the subject, can have no doubt of Parker's consecration; but I do not perceive that it is well to exaggerate its importance.

H. D. E.

Baltimore, Nov. 24, 1855.

[We are obliged to our respected friend; but we do not altogether agree with his statement.—Ed.]

* * *

THE BRAVE SEAMAN'S WIDOW.

To the Editor of the Churchman:

Please appropriate the within $1 towards the fund raised for the brave seaman's widow, by the Rev. Mr. Parker, advertised in your last.

Yours respectfully,
R. C.

[The dollar came safe to hand, and has been paid to Mr. Parker for the widow's behoof.—Ed.]

Reserve in Religious Teaching.—A correspondent calls our attention to the following remarks of a contemporary—observing, at the same time, that he thinks it is imputing to the Oxford Tracts what they never meant to inculcate:—

> The Oxford Tracts advocated the propriety of a certain amount of reserve in the communication of religious knowledge.—*Church Journal, leading article*, Nov. 15, 1855.

We quite agree with our correspondent. The Tract *On Reserve* does not advocate any "reserve in the communication of religious knowledge." What it advocates is reserve, meaning thereby caution, humility, diffidence, discrimination, in the use of Holy Scripture, the neglect of which is doubtless one great cause of the schisms that abound. The Bible itself implies a very similar thing, when it tells us to "receive with *meekness* the engrafted Word which is able to save your souls."

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Literature.

Beechcroft. By the Author of "The Heir of Redclyffe," "Heartsease," &c., &c. New York: D. Appleton & Co.

There is something of a more juvenile character, perhaps, in Beechcroft, than in some other works from Miss Yonge's fertile pen, though not on that account less interesting, or less profitable. It is a narrative of domestic life. There is little or no plot in it, and no very striking characters; and yet it takes a hold of the affections, and carries them along throughout its perusal, exerting influences and leaving behind impressions, of the most practical and wholesome kind. The amiable author frankly says,—"There are some, who, honestly acknowledging that amusement is their object, will be content to feel with Lilias, conjecture with Jane, and get into scrapes with Phillis, without troubling themselves to extract any moral from their proceedings; and to these the Mohun family would only apologize for having led a very humdrum life during the eighteen months spent in their company." This humdrum life, however, has a charm in it, a "sweet savour" about it, which confers more real value upon the book than anything else. But others are supposed to come and visit the place, throughout these pages, whose object is something more than amusement. "There may," she proceeds to observe, "be more reasonable visitors, who, professing only to come as parents and guardians, expect entertainment for themselves, as well as instruction for those who had rather it was out of sight—look for antiques in carved cherry stones—and require plot, incident, and catastrophe in a chronicle of small beer. To these the Mohuns beg respectfully to observe, that they hope their examples may not be altogether devoid of indirect instruction; and lest it should be supposed that they lived without object, aim, or principle, they would observe, that the maxim which has influenced the delineation of the different scenes and characters is, that feeling, unguided and unrestrained, soon becomes mere selfishness, while the simple endeavour to fulfil each immediate claim of duty, may lead to the highest acts of self-devotion." This, then, is the great moral taught by the narrative. It shows very forcibly, "that feeling unguided and unrestrained" *does* indeed soon become mere selfishness; and it does also exhibit the important truth, "that the simple endeavour to fulfil each immediate claim of duty," may indeed "lead to the highest acts of self-devotion." That these are important lessons for every-day life, none can deny; and they are taught in these pages, along with much that is entertaining, as well as instructive.

The character of a young but devoted and faithful pastor is incidentally brought out in this volume with very happy effect. He is made to set an example, for instance, of care, and reality, and impartiality, as to the preparation of a candidate for Confirmation, which we wish was very generally copied. A young lady presents herself, the daughter of one of his principal parishioners, and his uncle besides, and he does not forbear to refuse her. He first intimates her unpreparedness to her father, who very judiciously desires him not to spare her any more than any other whom he might find unfit. Her father supposes it is her pertness that operates against her. "It is not so much the pertness that I complain of," said the pastor, "for that might be mere exuberance of spirits; but there is a sort of habitual irreverence which makes one dread to bring her nearer to sacred things." And we only wish that pastors everywhere would grapple with this evil, in the youth of either sex, as did this exemplary man. She is taken ill, and suffers much for a short while: still, when convalescent, there is no due seriousness of mind. Upon her recovery, though before she has quite regained her strength, her pastor visits her; and even on so trying an occasion he is firm, he is faithful. She had indulged some light and humorous remark, when the following scene ensued:—

> He smiled in a constrained manner, and after a few minutes said, "I have been considering whether this is a fit time to tell you what will give you pain. You must tell me if you can bear it."
>
> "About Lily, or the little ones?"
>
> "No, no; only about yourself. Your father wished me to speak to you, but I would not have done so on this first meeting, but what you have just been saying makes me think this is the best occasion."
>
> "Let me know; I do not like suspense," said Jane sharply.
>
> "I think it right to tell you, Jane, that neither your father nor I thought it would be desirable for you to be confirmed at this time."
>
> "Do you really mean it?" said Jane.
>
> "Look back on the past year, and say if you sincerely think you are fit for Confirmation."
>
> "As to that," said Jane, "the best people are always saying that they are not fit for these things."
>
> "None can call themselves worthy of them; but I think the conscience of some would bear them witness, that they had not profited so far by their present means of grace as to give grounds for hoping that they would derive benefit from further assistance."
>
> "Well, I suppose I must be very bad, since you see it," said Jane, in a manner rather more subdued; "but I did not think myself worse than other people."
>
> "Is a Christian called, only to be no worse than others?"
>
> "Oh, no! I see, I mean—pray tell me my great fault. Pertness, I suppose—love of gossip?"
>
> "There must be a deeper root of evil, of which these are but the visible effects, Jane."
>
> "What do you mean, Robert?" said Jane, now seeming really impressed.
>
> "I think, Jane, that the greatest and most dangerous fault of your character, is want of reverence. I think it is want of reverence which makes you press forward to that for which you confess yourself unfit; it is want of reverence for holiness which makes you not care to attain it; want of reverence for the Holy Word, that makes you treat it as a mere lesson; and, in smaller matters, your pertness is want of reverence for your superiors; you would not be ready to believe and to say the worst of others, if you reverence what good there may be in them. Take care that your want of reverence is not in reality want of faith."
>
> Jane's spirits were weak and subdued. It was a great shock to her to hear that she was not thought worthy of Confirmation; her faults had never been called by so hard a name; she was in part humbled, and in part grieved, at what she thought harshness in her cousin; she turned away her face, and did not speak. He continued:
>
> "Jane, you must not think me unkind, your father desired me to talk to you, and, indeed, the time of recovery from sickness is too precious to be trifled away."
>
> Jane wept bitterly. Presently he said, "It grieves me to have been obliged to speak harshly to you; you must forgive me if I have talked too much to you, Jane."
>
> Jane tried to speak, but sobs prevented her, and she gave way to a violent fit of crying. Her cousin feared he had been unwise in saying so much, and had weakened the effect of his own words. He would have been glad to see tears of repentance, but he was afraid that she was weeping over fancied unkindness, and that he might have done what might be hurtful to her in her weak state. He said a few kind words, and tried to console her, but this change of tone rather added to her distress, and she became hysterical. He was much vexed and alarmed, and, ringing the bell, he hastened to call assistance.

We need not go on. "All's well that ends well." And so it was here—in due time, that is, and after the necessary discipline. And surely there is a double lesson in such an incident as this. The anxious pastor was rewarded for his faithful adherence to duty, and his youthful charge was benefitted as but for such fidelity she could not possibly have been.

The publishers of this American edition—to whom society is much obliged for their care in providing such excellent works in such a superior form—have intimated that it is the eager desire shown for Miss Yonge's books that has caused the rapid appearance of several volumes from her pen, which they have recently issued,—a striking proof of the hold they are obtaining of the American mind, and a hopeful sign of its growing improvement.

Richard the Fearless; or, The Little Duke. By the Author of "The Heir of Redclyffe," "Kings of England." New York: D. Appleton & Co.

This is another of the class of republications for which both the Church and society at large are indebted to the enterprise of the Messrs. Appleton. It is more a book for the young than the other; but still it contains both historical and political incident, and moral and religious truth, neither the interest nor the profit of which can be limited to the young. The "Little Duke" is a real character; and though belonging to an age long, long past, yet one whose example has lost none of its force. The same purity of sentiment which runs through all Miss Yonge's works, is prominent in these pages,—even more carefully applied, perhaps, in consideration of the youthful and therefore more impressible minds for whom it is especially designed.

Although the manners and much of the feeling of the age referred to stand out, in many respects, in striking contrast with those of our own day, still there is much that cannot fail to be adapted to all times. A great deal of it is that of which it may be said—

"'Tis nature's voice, and understood
Alike by all mankind."

But, at the same time, there is much of it that belonged particularly to a more chivalrous age than ours, for reasons which may probably never occur again,—so long, at least, as we moderns keep progressing in all that is matter-of-fact and utilitarian, as well as what is "liberal and enlightened." The following meeting, for instance, of a Norman Duke with his little son, has a holy fervour about its affection that is rarely exhibited now-a-days:—

> And now, how bright a smile beamed upon the little Richard, who, for the first time, paid him the duty of a pupil in chivalry, by holding the stirrup while he sprang from his horse. Next, Richard knelt to receive his blessing, which was always the custom when children met their parents. The Duke laid his hand on his head, saying, "God of His mercy bless thee, my son," and lifting him in his arms, held him to his breast, and let him cling to his neck and kiss him again and again, before setting him down, while Sir Eric came forward, bent his knee, kissed the hand of his Prince, and welcomed him to the castle.

The following conversation between the noble father and his tender yet prematurely and therefore viciously chivalrous son, brings out traits of Christian character which would adorn our own less barbarous times:—

> "I hate the English," said Richard, raising his head and looking very fierce.
>
> "Hate them? and wherefore?"
>
> "Because they traitorously killed the brave Sea King Ragnar! Fru Astrida sings his death-song, which he chanted when the vipers were gnawing him to death, and he gloried to think how his son would bring the ravens to feast upon the Saxon. Oh! had I been his son, how would I have carried on the feud! How I would have laughed when I cut down the false traitors, and burnt their palaces!" Richard's eye kindled, and his words, as he spoke the old Norse language, flowed into a sort of wild verse in which the Sagas, or legendary songs, were composed, and which, perhaps, he was unconsciously repeating.
>
> Duke William looked grave.
>
> "Fru Astrida must sing you no more such Sagas," said he, "if they fill your mind with these revengeful thoughts, fit only for the worshippers of Odin and Thor. Neither Ragnar nor his sons knew better than to rejoice in this deadly vengeance, but we, who are Christians, know that it is for us to forgive."
>
> "The English had slain their father!" said Richard, looking up with wondering dissatisfied eyes.
>
> "Yes, Richard, and I speak not against them, for they were even as we should have been, had not King Harold the fair-haired driven your grandfather from Denmark. They had not been taught the truth, but to us it has been said, 'Forgive, and ye shall be forgiven.' Listen to me, my son, Christian as is this nation of ours, this duty of forgiveness is too often neglected, but let it not be so with you. *Bear in mind, whenever you see the Cross marked on our banner, or carved on stone, on the churches, that it speaks of forgiveness to us;* but of that pardon we shall never taste, if we forgive not our enemies. Do you mark me, boy?"
>
> Richard hesitated a little, and then said, "Yes, father, but I could never have pardoned, had I been one of Ragnar's sons."
>
> "It may be that you will be in their case, Richard," said the Duke, "and should I fall, as it may well be I shall, in some of the contests that tear to pieces this unhappy Kingdom of France, then, remember what I say now. I charge you on your duty to God, and to your father, that you keep up no feud, no hatred, but rather that you should deem me best revenged, when you have with your heart and hand, given the fullest proof of forgiveness to your enemy. Give me your word that you will."
>
> "Yes, father," said Richard, with rather a subdued tone, and resting his head on his father's shoulder. There was silence for a little space, during which he began to revive into playfulness, to stroke the Duke's short curled beard, and play with his embroidered collar.
>
> In so doing, his fingers caught hold of a silver chain, and pulling it out with a jerk, he saw a silver key attached to it. "O, what is that?" he asked eagerly. "What does that key unlock?"
>
> "My greatest treasure," replied Duke William, as he replaced the chain and key within his robe.
>
> "Your greatest treasure, father! Is that your coronet?"
>
> "You will know it one day," said his father, putting the little hand down from its too busy investigation; and some of the barons at that moment returning into the hall, he had no more leisure to bestow on his little son.

There is a valuable Christian lesson taught in this passage; and one which may be read with advantage both by Princes and subjects, Presidents and people, in all time, and in all countries. The idea of the Cross teaching us what is suggested—the injunction to bear in mind, that, whenever we see that holy symbol, it "speaks forgiveness to us," and to remember, that "of that pardon we shall never taste if we forgive not our enemies,"—all this is full of solemn interest, even for the youthful mind; while it is an indication of the Christian spirit pervading Miss Yonge's works, which must recommend them strongly to Christian minds.

Mortimer's College Life. By E. J. May, Author of "Louis' School Days," &c. New York: D. Appleton & Co.

This would be a very excellent book, considered merely as an entertaining work of fiction, were it not that the interest of the tale is marred throughout by a succession of preachings and moralizings that cannot fail to prove wearisome and distasteful to the general reader. To the Churchman the volume is still less satisfactory, for that is set forth as the undoubted teaching of the Church which can in no wise be rightly so considered. We should be sorry to question the writer's sincerity and earnest-mindedness, as regards the specific aim, as well as the general tendency of this tale, but that it can be regarded as in any sense likely to meet the sympathies of Catholic Christians, we cannot acknowledge. The late awakening of the clergy to a true conception of the Church's character, the revival of primitive faith and practice, the exercise of a fervent piety, and the self-sacrificing labour, followed out as the Church directs, are in these pages, each and all, stigmatized as a cold formalism, superstition, and the like; and, in place of it all, we are presented with a frigid, undefined, and most intangible system, dignified with the title of "Evangelical," consisting in one scarcely knows what, and disposed to fraternize with every shade and gradation of ultra-Protestant error, if only that error can advance the specious plea of conscientious belief in its behalf.

Here is our author's picture of

THE "ROMANIZING" CHURCH OF ENGLAND.

> As he spoke he rose, and throwing open the door, led Louis once more into the church towards the communion table. A beautiful oak screen separated the chancel from the body of the church. Trevannion opened the gate in one of the side screens, and led Louis within this spot, which seemed to be considered so sacred. On either side were stalls for the choristers, and raised four steps was an altar-piece, surrounded with a carved oak railing. The table of carved stone bore two massive silver candlesticks, each with its lighted taper; and on each side of it were two splendid chairs. Behind the table rose the stone work, on which were illumined the Ten Commandments, the Belief, and Lord's Prayer, in four arches; and still higher, partially shaded by a crimson curtain, a gorgeous window, portraying the Last Supper: above were the words, "*Hoc est corpus meum.*" Louis was almost struck dumb for a minute; he looked gravely at the show. He had never been within a Romish chapel, but he fancied it must look something like this.
>
> "It is very beautiful," he said at last. "Do you have cathedral service here?"
>
> "I wish it much," replied Trevannion; "but neither Nevinson nor I can intone. You will be able."
>
> Louis shook his head.
>
> "Nay, but I know you can, and I am sure you have too much desire to do all honour to the worship of the Almighty not to attempt it."
>
> The solemn reverential manner in which Trevannion spoke made Louis look at him. His large dark eyes seemed lighted with a fire of enthusiasm.
>
> "You need not attempt just at present," he added, gently. "We can talk to-night more about these arrangements. I am sure we shall all work together; the church needs unity, Mr. Mortimer. There are too many distractions and schisms already within her."
>
> There was a little pause; Louis felt there was much of which he disapproved; but as nothing very objectionable had been started, he could not attack, and so remained silent,—so grave, and apparently so absorbed in the inspection of the mosaic pavement on which he stood, that he did not notice the keen curious gaze Trevannion fixed on him, as if he wished to read all his mind. He presently informed Louis that the window was presented by himself, in memory of his father, and when Louis had sufficiently admired it, he kindly asked him to read prayers that morning, and informed him that the remainder of the day would be entirely at his disposal.
>
> "You will like to see something of the new place and its churches, and after this day, I am afraid you will have no time. We shall be able to do without you to-day."
>
> Louis thanked him, and began to say that he did not wish to take that day for a survey of the town, when Trevannion, asking him to excuse his abstraction, returned to the vestry and resumed his labour of correction. Louis had a short time for thought while his friend was engaged; but his mind was sadly startled, shocked, and interested. He had imagined before his arrival how much he should do and say in opposition to Trevannion's errors; but as yet they had only taken him by surprise, and he was dumb.
>
> Before long the bells began to ring, and Trevannion soon laid aside his work, and talked to Louis about the vicarage and other indifferent topics, as if it had been any other day, till the sexton came in to help him with his vestments. Nevinson came in at the same time, and exactly as the clock struck eleven, the three clergymen in their surplices entered the church; the beadle and sexton preceded them with wands, and opening a gate of the screen, with much ceremony ushered them to their places in the chancel, while from the other side poured in twelve chorister boys and five or six laymen, likewise in surplices. Louis thought he must have mistaken his way, and hesitating as the beadle stood back to let him step into one of the stalls, whispered something about the reading-desk. The man bowed low, and still pointed to the desk before him. Louis saw Bible and Prayer Book before him, and entered. As he rose from his knees, he glanced at Trevannion and Nevinson, but their composed countenances said all was right; and with some little nervous feeling, he stood up and looked through the carved screen at the congregation, and wondered how they would hear his voice. When the fine tones of the organ had nearly died away, the boys suddenly broke into, "I will arise." The effect was solemnly beautiful; Louis joined, and when it was concluded was sufficiently composed to read the Exhortation calmly through, though he found it necessary to exert his voice far more than he had ever done in his own little village church.
>
> As the service proceeded, Louis grew more and more at his ease; the sweet words he had prayed from his childhood seemed to reassure him, and before long, he hardly noticed the strange faint glare of the large candles, burning in the coloured daylight on the table, and was only impressed solemnly by the varied rays from the gorgeous window, the exclusiveness of the partitioned chancel, and the beautiful singing; while he who had intended to stand so prominently in opposition to the forms and ceremony of Trevannion's party, turned to the east with clergy and choristers, almost ere he had thought whether it was wrong or right; and comforted himself that it was "a matter of no consequence; it was customary in cathedrals." What does the Holy Word say? "He that despiseth little things, shall fall by little and little." Trevannion, still arrayed in his surplice and holding his cap in his hand, entered the pulpit. The cap was laid down on the cushion, and leaning gracefully against the pillar that supported the pulpit, with arms slightly folded, he gave forth a flowing moral harangue for twenty minutes, when, advancing to the front, he spread his arms around and pronounced the final benediction in a very papal manner. Louis had listened very eagerly for the love of Christ, but he listened in vain: he longed to go up and speak for the Saviour's honour, for his heart burned within him, and when they left the church, he walked silently home with Nevinson, only replying to his remarks by monosyllables. As soon as he entered the house he rushed up stairs, and remained in his room till dinner. He was agitated and distressed, and hardly seemed to know how or what to ask; but the silent distressful breathing of the Christian is never unnoticed. Even when he thinks he cannot pray, he often prays the more effectually.

Here is the house of God, solemnly and beautifully adorned, and His service celebrated with all the reverence and devotion that go to make up the reality of Christian worship; no coldness, no slovenliness, but everything of the *best*, as offered to Him who rebuked even an Apostle, when he chid St. Mary Magdalene for the wasted ointment poured out upon the feet of our Blessed Lord. But this is not all; Louis, we are told, "listened very eagerly for the love of Christ, but he listened in vain; he longed to go up and speak for the Saviour's honour, for his heart burned within him." What shall we say for the candor, the fairness, the truth, of such a passage as the above? Where, we would ask, can be found, throughout the borders of the English Church, a more entire devotion, a deeper, more inspiring love of Christ, than among this very body of clergy who are thus shamelessly vilified? Do frequent prayer, do fastings and alms-giving, do wearing of body and soul, in the search for God's poor,—do want of rest, and sacrifice of worldly goods,—endurance of calumnies,—do none of these show love of Christ? But here is Mr. May's

BEAU IDEAL OF A CHURCH.

> Louis soon reached the chapel of ease to which he was directed, and was shown into a pew with Mrs. Wybrow. His heart had been aching and restless during the day; but here it seemed to attain its usual quiet. It was like home. Not an ornament—not a boss or carving to catch the eye was there. It was a plain, square church, built almost on the model of a dissenting chapel, with huge square galleries and straight gaslights, but comfortable and warm, and full to crowding. There was plain, unpretending congregational singing, in which all seemed to join. Louis's heart and voice went alike in the glorious hymn—
>
> "Jesus shall reign where'er the sun
> Does his successive journeys run."
>
> Hardly ever had church service seemed so sweet to him; the unity, the harmony, the warmth of spirit that seemed to pervade the assembly was most delightful, especially when contrasted with the cold solemnity and stateliness of the beautiful morning exhibition; and yet, when our hero, with his romantic ideas and refined taste, saw the plain, unpromising-looking young man who filled the reading-desk, and heard his harsh voice, and slightly common accent, perceptible when he began to read, he could hardly imagine this could be the popular man who would have been the proper incumbent of Trevannion's church. He changed his mind a little as the service proceeded; there was so much feeling in the manner in which the lessons were read and the hymn given out, that his surprise was modified when he saw the same individual mount the pulpit stairs; and here all provincial accent, all inequalities of voice, all ungainliness of person, were alike forgotten. Louis's heart only swelled with the music of the message which the gifted preacher delivered, as though his soul were indeed in it, his pale countenance glowing with ardour, his tone filling with enthusiasm. Louis confessed no common mind was there. The text was, "There is one God, and one Mediater between God and man, the man Christ Jesus." Louis sat with wrapt gaze fixed on the preacher. He had thought his father perfection, but eloquence like this he had never heard before, and he rejoiced, both for himself and others, that such a man had been raised up to preach fully the unsearchable riches of Christ. There were some allusions to the dangerous and melancholy doctrines disseminated in the town; but, though boldly refuted, there was no rancour expressed against persons; it was but sorrow of heart and pious anger, that men should dare to take anything from the perfect, finished work of Christ. Louis wondered, as the preacher burned with holy zeal for the honour of his Lord, and his heart melted, as the voice quivered with emotion, in deploring the fatal errors around them. That sermon seemed like a dream of bliss only too short; he would have listened all night; but the concluding hymn was sung, the blessing given, and the congregation poured out; and after assisting the lady in whose pew he sat to replace the books, he left the pew, only too glad that he was alone, and might be silent.

Now, all this would be very consistent, as coming from a puritan, but even then would sound very much like cant. Here we have a religion which depends, it would seem, for its very existence, upon an impersonation of ugliness in deal boards and whitewash, fairly symbolic, perhaps, of our much-vaunted pseudo Evangelicism: "A plain, square church, built almost on the model of a dissenting chapel, with huge square galleries and straight gaslights, but comfortable and warm." This is to be our model. Not a single ornament, if we wish to keep out popery and formality. This is out-heroding Herod, being more puritanical than the puritans themselves. This spiritually constructed barn, it must be observed, is nevertheless "comfortable and warm;" in older and more popish churches, religious fervour was wont to warm the biting air; but then, to be sure, one goes to meeting-houses to hear cold, intellectual preaching; and comfortably cushioned pews, and furnaces, and fans, are indispensable.

In a literary point of view, "Mortimer's College Life" is not entirely without merit. It is also well got up, and the pictorial illustrations with which it is adorned are admirable.

Flambo: A Brief Treatise on the Persecuting and Dangerous Character of Popery. By A Presbyter of the Diocese of New York. New York: Pudney & Russell.

This is a very plausible production; and one that addresses itself directly to very popular prejudices. But it is not, in our humble opinion, the means which Churchmen, at this time of day, can with the best and safest effect employ for the end in view. It may be all quite true, "that Popery is now making a most vigorous effort towards establishment in this country, is a thing which admits of no question;" and that "not only is this apparent from the effort itself, but it is also admitted, yea, with authority and frequency declared." We would go along with the author further, as when he proceeds to say,—"No cause for wonder it therefore is, that very considerable opposition to this system has of late been manifested among us. So long as this existed in such obscure and harmless form, as till within a short time has been the case in this country, persons were quite willing to let it alone. But the accessions which the astonishing emigration from different parts of Europe, and especially from Ireland, has of late years made to its ranks, have so far changed its position and carriage, as to attract towards it very earnest and anxious attention." Nay, further still will we go along with him, as when he adds,—"The very possibility of this moral plague coming hither to blight, with its pestilential breath, this fair portion of God's creation, as it has elsewhere done, has stirred up in a large portion of our people an indignation and a settled opposition which it is most desirable should be encouraged and strengthened to the effectual preventing, in the good providence of God, so much danger and evil." We have all this strong feeling against Popery, as a system; and we would resist it, too, as strongly as this writer would do. But we would take a totally different course; for we are persuaded that he, as a "Presbyter of the Diocese of New York," has by this publication taken another course than that which he is more immediately bound to take, especially under the present circumstances of the Church.

Protestants do not need to be told, in this the middle of the nineteenth century, of "the persecuting and dangerous character of Popery." They know all that; and to rest upon the serving up to them of any rehash of highly coloured enormities in illustration of it, now-a-days, is to rest on a broken reed. It is but to chime in with the cry of all the "isms"—and all the infidels, too—against, along with much that no doubt is "persecuting and dangerous," much that is really Catholic, and which we ourselves are bound to recognize, ay, and to practise as such. "Our common Protestantism" is a hydra-headed monster, and one which true Catholics of our own Church, even more than sham Catholics of Rome, have much reason to dread. A Socinian, as well as a Puritan, could have written what follows, with quite as much bitterness, and with quite as keen a gusto:—

> If this corrupt and dangerous system will force itself upon us, we are not to be accounted bigoted and uncharitable for not stretching out our arms to receive it, nor are we to be charged with intolerance and persecution if we employ every argument and persuasion, and use all means peaceable and moral, to keep people from it, and if possible, to root it out altogether from among us.
>
> Wonderful and mysterious is the history which popery presents. Its gradual rise, its progressive increase, its final establishment and power; its whole course and operation until this present hour, is of that remarkable kind, which seems to indicate a thing controlled by supernatural influences. We may not indeed rashly appropriate prophecy, nor presumptuously use it to dignify and render alarming, sentiments and theories devised by man's wisdom. But surely, the course and character of this has been such, as in a most remarkable manner, to point it out as the Antichrist of the Scriptures. Without, however, here attempting to maintain this point, we may safely affirm, that there is quite enough of error and wrong-doing connected with popery, to lead us to suspect and avoid it, lest we too late be found to have been unmindful of instruction, not discerning the "signs of the times." Whatever exceptions may be made to popery being called *the Antichrist*, the startling fact must be admitted, that it is not of Christ, nor of His Gospel. St. John, in his day affirmed, that even then there were many antichrists, and popery, if it be not the antichrist, is yet beyond question antichristian. Its very first tendencies were in a strict sense worldly, and its more complete form and development showed it in close and loving alliance with the world. No temporal kingdom ever surpassed papal Rome in the means and devices for accumulating property, and amassing wealth, nor was ever success from these greater. No court of Europe was so wealthy, so magnificent, so proud, and so voluptuous, as was this in the days of its power. No king nor cabinet were ever involved in so many political quarrels, or parties in so many cruel and bloody wars, or so largely the recipients of the spoils of war, and the ill-gotten gain, of influence and might, as were the Popes of Rome and the Cardinal conclaves. In all time, and under all circumstances, has worldliness, in all its extent and evil, been the leading characteristic of popery. In the pursuit of this has it disregarded all that was moral, and set at defiance all that was pure, peaceable, and merciful. Its multiplied deities, its incessant pilgrimages, its unjust restraints and prohibitions, its "holy wars," its inquisitorial oppressions and punishments, how do they all rise up in frightful magnitude to proclaim with loud voices and thunderings the awful demolition of the pure and beneficent Gospel of the Son of God at the shrine of the god of this world! And may we not, without fear of error, call such a system antichristian, and expect for it the just and dreadful anger of an insulted God!

But actions are more reliable than words. And what we want to see is, not this reverend "Presbyter of the Diocese of New York" only, but all our Presbyters, resisting Popery by their acts and deeds, far more than by their wordy denunciations. We have it in our power, as a Church, to offer the most successful resistance to Rome, if we would but diligently and faithfully exert it. We have but to realize fully all the divine principles of our Church, and to discharge with fidelity and efficiency all the obligations she imposes upon us, to present a front to Popery against which she can never hope to prevail. But our danger lies in the fact that we do not do this,—that we have so much unreality, so much frivolity, so much frittering-away, so much faithlessness,—in a word, so much of mere *Flambo!* Rome is an example to us in this respect which we may study, and above all may copy, with the greatest advantage. See how her priests are ever willing to spend and be spent in the service of their Church! See how her laity, therefore, love and respect them, and how ready they are—how much a bounden duty they make it—to *sacrifice* largely, often wholly, for her interests! We Protestant Churchmen want this spirit. Our clergy want it—we all, more or less, want it. And had we it in any great degree—had we it in even an equal degree with them,—did we think as reverently and humbly of our Church, as they do proudly yet submissively of theirs, and would we only sacrifice as constantly and as earnestly for ours, as they do dutifully yet slavishly for theirs, we should have nothing to fear—it would be impossible we ever should—for Popery, were she ten times as "persecuting and dangerous" as she is.

Synonyms of the New Testament; Being the Substance of a Course of Lectures addressed to the Theological Students of King's College, London. By Richard C. Trench, B. D., Professor of Divinity, King's College, London. From the third London edition, revised and enlarged. New York: Redfield.

Since the publication of the first edition of his admirable work on the 'Synonyms of the New Testament,' Mr. Trench has issued a second and a third edition. Several additions and corrections are made by the author in these last issues, partly based upon the criticisms of reviewers and others, but mainly the result of frequent and careful revisions of the volume. As these additions and corrections are of some importance, though not affecting the substance of the work, it has been thought best to make a careful collation of the third with the first edition, and to incorporate, in the form of an Appendix, such changes and improvements as the author may have adopted. This American edition has had the advantage of the Rev. Dr. Spencer's care in seeing it through the press, in order to secure an entire accuracy, the want of which would be very seriously felt in a work of this description. Dr. Spencer has also made additions to the volume from Mr. Trench's later issues, and it is corrected by the latest London edition of the Synonyms. The value of the work is thus not a little enhanced. Nothing of moment seems to have escaped attention in the revision, and the work is now as complete and thorough as the accomplished author could make it within the limits he had prescribed for himself.

The Mysterious Story Book; or, The Good Stepmother. By Whom? New York: D. Appleton & Co.

Introduced under the auspices of Mrs. C. M. Sedgwick, this "Mysterious Story Book," we have no doubt, will find its way to many a Christmas fireside, and its welcome from many a merry band of youngsters, before the winter is over. Once received, its merits will speak for it. It would need no flourish of trumpets, as the fair editress remarks, but that its modest authoress is unknown, and has neither the means nor the egotistic ingenuity to herald herself. We must again express our approval of the engravings with which the publications of the Messrs. Appletons are so generally adorned; those in the present work are spirited and well executed, while the general getting up of the book is just what one would desire.

Uncle John's First Book: Being the First Step in the Ladder to Learning. Illustrated with over Eighty Engravings.
Uncle John's Second Book. Illustrated with numerous Engravings. New York: D. Appleton & Co.

Two charming little books for the young people. Entertaining stories adapted to youthful tastes, and inculcating, unobtrusively and naturally, in each instance, an excellent moral. Of the illustrations, it is not too much to say that they are in the best style of wood engraving.

The current Part of *Dickens's Household Words* has punctually appeared in its American form, as republished by Messrs. Dix and Edwards, and it is a very racy one.

Blackwood's Magazine, for November, the American edition, has been issued by Messrs. Leonard Scott & Co. It is a number of almost more than average interest, especially as respects the public topics of the day.

◆

Laziness and Overwork.—There is not only no necessity, but no propriety in a man's making a slave of himself. Men enough there are to do the work of society without imposing double duty upon any. Indeed, many are standing idle who might find occupation, if others did not insist on monopolizing more than their share of work. It is a pity, if, after so many boasted inventions of labour-saving machines, the inventor himself is to derive no benefit from them in some relief from work. But it really seems that the more powers of mechanics, steam, and electricity are brought into play, the more men and horses are obliged to work. There are two evils that require to be corrected: one is laziness; the other, overwork. The world has about enough of labour to be done easily and with comfort. All that seems requisite to accomplish it agreeably, is, to make each person do his share and no more. Moderate labour is the virtue; indolence and slavery the opposite vices. The complete man is he who has not sold himself to any calling or profession, who plays and works by turns, keeps a corner of his heart for friendship, the affections, and humanity; and, through and over all, consecrates his activity, capacities and powers to the great Invisible, from whom he has derived them, and to whom he is accountable for their use or their abuse.—*Newark Advertiser.*

THE VALUE OF CULTURE.—Culture of a liberal, and even ornate character, has a twofold value. It is not only the decoration, but, under certain circumstances, the staff of thought. A mind, with its whole force daily monopolized by the demands of the body, expending all its energies in satisfying certain wants, which return in regular routine, grows necessarily mechanical, and even narrow. Certain results assume for it an undue importance. A certain success is made paramount in its estimation. Hoping and caring for nothing beyond a given point, its eyes fixed forever upon that, see nothing of the brilliant fields of enjoyment beyond. Great truths, not directly contributing to the all-important end, are regarded as of small value; and those who urge them, sometimes, it is true, a little out of season, are considered unpleasant persons, and denounced with all the force of ill-nature, sharpened by prejudice. Those who find pleasure in more elevated occupations, in books, in architecture, in music or in painting, in a cleanly decency of life, in refinements and gentilities, are regarded as finical creatures, foppishly fastidious and dilettanteish. The victim of routine, like the mill-horse in his circle, grows coarse and blind and snappish. He finds his pleasure in little hatreds, in ferine brutalities, in tawdry spectacles, in *double entendre*, castanets, and Ethiopian conundrums. To bully and brawl through nonage, to consume the golden years of life in daily toil and nightly slumber, and to pass into an undistinguished, cheap and common dotage,—this is the life of how many! Clearly this is not an existence worthy of those who possess such grand chances. It is worth while, in this world, to take a little pains to be on the right side, to hit the truth, to develop all those faculties so generously bestowed by Nature. She has a better scheme in her lottery than any to be found in the brokers' offices. —*Boston Atlas.*

Free Churches and Daily Service.

A very general interest continues to be manifested on these subjects. We give below a list, as far as we have been able to ascertain, of those churches throughout the several dioceses, in which the *Daily Service is celebrated, and which are also Free; those which have Daily Service, but are not Free;* and *those which are Free, but have not the Daily Service.*

NEW YORK.—*Free, with Daily Service.*—Holy Communion, New York; Holy Innocents, do.; Nativity, do.; St. Mary's, Brooklyn; St. Paul's, do.; Holy Cross, Troy.

Daily Service, not Free.—Trinity, New York; Trinity Chapel, do.; St. Luke's, do.; Annunciation, do.; Transfiguration, do.; St. Luke's, Brooklyn.

Free, without Daily Service.—Epiphany, New York; St. John Evangelist, do.; Holy Evangelists, do.; Holy Martyrs, do.; St. Ann's (for deaf mutes), do.; Holy Comforter (seamen), do.; Good Shepherd, do.; Church of Our Saviour, do.; St. Michael's, Brooklyn; Good Angels, do.; St. Paul's, E. Brooklyn; Grace, Williamsburgh; St. James the Less, Scarsdale; St. Simon's, Stapleton, S. I.; Christ, Coxsackie; Grace, Albany.

WESTERN NEW YORK.—*Free, without Daily Service.*—Calvary, Utica; St. Andrew's, New Berlin; St. James', Pulaski; St. James', Syracuse.

NEW JERSEY.—*Free, with Daily Service.*—Christ, Newark; St. Paul's, do.; House of Prayer, do.; St. Barnabas', Roseville, do.; Christ, Elizabeth; St. Stephen's, Millburn; St. Paul's, Trenton; Trinity Chapel, Jersey City.

Daily Service, not Free.—St. Mary's, Burlington; College Chapel, do.; Chapel of St. Mary's Hall, do.; Grace, Newark; St. Matthew's, do.; St. Matthew's, Port Colden.

Free, without Daily Service.—Grace, Van Vorst; St. Mark's, Baskingridge; St. John's, Dover; St. Mary's, Rockaway.

PENNSYLVANIA.—*Free, with Daily Service.*—St. James the Less, Philadelphia.

Daily Service, not Free.—Calvary (Bishop White Chapel), Philadelphia; St. Peter's, do.; St. Mark's, do.

Free, without Daily Service.—St. John's, Lancaster.

MASSACHUSETTS.—*Free, with Daily Service.*—Advent, Boston; St. Stephen's, do.

Daily Service, not Free.—St. Mary's (for sailors), Boston; Seamen's Chapel, do.

Free, without Daily Service.—St. Paul's, Nantucket.

MAINE.—*Free, without Daily Service.*—St. Peter's, Rockland.

CONNECTICUT.—*Free, without Daily Service.*—Christ, New Haven; St. James, Winsted.

OHIO.—*Free, without Daily Service.*—St. Peter's, Ashtabula.

KENTUCKY.—*Free, without Daily Service.*—Ascension, Frankfort.

TENNESSEE.—*Daily Service, not Free.*—Christ, Nashville; St. John's, Knoxville; ———, Loudon.

WISCONSIN.—*Free, without Daily Service.*—Trinity, Janesville; St. Matthias, Waukesha; Intercession, St. Stephen's Point; Zion, Oconomowoc; Grace, Okelona; Holy Communion, Bloomfield.

VIRGINIA.—*Free, without Daily Service.*—St. John's, Wheeling.

SOUTH CAROLINA.—*Free, with Daily Service.*—St. Stephen's, Charleston.

Free, without Daily Service.—St. John's, Charleston; Calvary, do.

GEORGIA.—*Free, without Daily Service.*—Messiah, St. Mary's.

FLORIDA.—*Free, without Daily Service.*—St. Paul's, Key West; St. Mark's, Palatka.

TEXAS.—*Free, without Daily Service.*— ———, San Augustine.

We append the following list of Free Churches; but in which or in how many of them the Daily Service is performed, we are as yet unable to state.

NEW YORK.—St. Philip, Putnam county; Holy Innocents, Albany; Trinity, West Troy; St. Michael, New York; Calvary Chapel, do.; Trinity, Rockaway, L. I.; St. Mark's, Brooklyn; Zion, Greenburgh; Messiah, Glenn Falls; Bethesda, Saratoga.

WESTERN NEW YORK.—St. James, Syracuse; Zion, Sandy Hill; St. James, Fort Edward; St. Peter's, Geneva.

NEW JERSEY.—St. Thomas, Glassborough; Grace, Elizabethport; Zion, Belvidere; St. James, Knowlton; St. Luke's, Hope.

RHODE ISLAND.—Emmanuel, Newport; All Saints', do.; St. Mary, Portsmouth; Holy Cross, Middletown.

VERMONT.—St. James, Hydeville.

MARYLAND.— ——— Chapel, Baltimore; St. George, Mount Savage; St. Paul, Mining Works.

VIRGINIA.—Grace, Petersburgh; St. Alban's, Rock county.

NORTH CAROLINA.—Chapel of Holy Cross, Chapel Hill; St. Stephen, Oxford; St. Paul's, Wilkesboro.

GEORGIA.—Atonement, Augusta.

ALABAMA.—St. John's, Mobile.

FLORIDA.—St. Mark's, Palatka.

TEXAS.—Advent, Brownsville.

MICHIGAN.—Sailors' Chapel, Detroit.

OHIO.—Zion, Dresden.

KENTUCKY.—St. John, Louisville.

ILLINOIS.—St. Paul, Chicago.

MISSISSIPPI.—Christ, Vicksburgh; Christ, Church Hill; St. Paul, Columbus; Christ, Holly Springs; Trinity, Pass Christian; Trinity, Yazoo City; Epiphany, Claiborne county; Grace, Canton; St. Philip, Kirkwood; St. John, Pontotoc; Grace, Okelona; St. Peter, Oxford; Chapel of Cross, Madison county; Advent, Washington; St. Mark's, Raymond; Ascension, Hernando; St. Matthew, Clinton; St. Luke, Brandon; Crucifixion, Yazoo county; St. Andrew's, Marshall county; St. Paul, Grand Gulf; St. Mary, Laurel Hill; St. James, Port Gibson; St. John, Early Grove; St. John, De Soto county; Messiah, Noxubee county; St. John, Aberdeen.

CHURCHES BELIEVED TO BE "FREE" IN THE DIOCESE OF VIRGINIA.

St. James, Accomac county; St. George's, do.; St. Michael's, do.; Buckmountain, Albemarle county; St. Paul's, do.; Trinity, do.; Christ (Green Mountain), do.; Grace, do.; Howardsville, do.; Grubb Hill, Amelia county; St. Luke's, New Glasgow; Ascension, Amherst C. H.; St. Mark's, Amherst county; St. Matthew's, do.; Trinity, Staunton; Boyden Chapel, Augusta county; Trinity, Bedford county; St. Thomas', do.; St. Stephen's, do.; St. John's, Liberty; Mount Zion, Hedgeville; Trinity, Martinsburgh; Calvary, Berkeley county; Christ, do.; St. Mark's, Fincastle; Trinity, Buchanan; Christ, Brooke county; St. John's, do.; St. Andrew's, Brunswick county; Trinity, do.; Wilkin's Chapel, do.; St. Peter's, Buckingham county; St. John's, Campbell county; St. Margaret's, Caroline county; Grace, do.; Bowling Green, do.; St. Peter's, Port Royal; Westover, Charles City county; ———, do.; Roanoke, Charlotte county; Trinity, Chesterfield county; Christ, Millwood; Grace, Berryville; Wickliffe, Clarke county; Old Chapel, do.; St. Stephen's, Culpeper county; St. James, do.; St. Paul's, do.; Grace, Cumberland county; St. James, do.; St. Paul's, do.; Sapony, Dinwiddie county; Calvary, do.; St. John's, Hampton; Centurion, Old Point Comfort; Vanter's, Essex county; St. Paul's, do.; St. John's, do.; Zion, Fairfax C. H.; St. John's, Fairfax county; Fall's, do; Pohick, do.; Seminary Chapel, do.; Lebanon, do.; St. James, Warrenton; St. Stephen's, Fauquier county; St. Paul's, Leeds, do.; Trinity, Meade, do.; Trinity, Salem, do.; Two others in Piedmont parish; St. John's, Fluvanna county; Franklin parish, Franklin C. H.; St. Thomas, Middletown; Abingdon, Gloucester county; Ware, do.; St. Paul's, Goochland county; Beaverdam, do.; Grace, Greensville county; Christ, do.; St. John's, Halifax C. H.; Brick, Halifax county; Catawba, do.; New, do.; Fork, Hanover county; Trinity, do.; St. Paul's, do.; Immanuel, do.; St. Paul's, Hampshire county; Frankfort, do.; Zion, do.; Bethel, Clarksburgh; Christ, Richmond City; Armory, do.; Christ, Henry county; Christ, Smithfield; Old Church, Isle of Wight county; Grace, Jackson county; Trinity, Shepherdstown; St. John's, Harper's Ferry; St. Bartholomew's, Lee Town; St. John's, Charleston, Kan.; St. Luke's, Salines; St. Mark's, Coalsmouth; St. Paul's, King George county; Lamb's Creek, do.; St. John's, do.; St. David's, King William county; Christ, Lancaster county; Grace, do.; White Chapel, do.; St. Paul's, Weston; St. James, Leesburg; Emanuel, Loudoun county; St. John's, Louisa county; Trinity, do.; St. John's, Lunenberg county; St. Paul's, do.; Piedmont, Madison county; Trinity, do.; Trinity, Marshall county; Bruce Chapel, Mason county; Point Pleasant, do.; Christ, Matthew's county; Old Church, Mecklenburgh county; St. James, do.; St. Andrew's, do.; St. Luke's, do.; St. Timothy's, do.; Christ, Middlesex county; St. Paul's, Suffolk; St. John's, Nansemond county; Trinity, Nelson county; Christ, do.; Grace (coloured), do.; Rockfish, do.; St. Peter's, New Kent county; Christ Church Chapel, Norfolk; Hungar's, Northampton county; Christ, do.; St. John's, Wheeling; St. Thomas', Orange C. H.; Grace, Petersburg; Epiphany, Danville; Emanuel, Pittsylvania C. H.; Grace, Powhatan county; St. Luke's, do.; Immanuel, do.; Mannikintown, do.; Chapel, Princess Anne county; Emanuel, do.; St. John's, City Point; Merchant's Hope, Prince George county; Old Brandon, do.; St. James', Prince William county; St. Paul's, do.; Winfield, Putnam county; St. John's, do.; Teye's Valley, do.; Bloomfield, Rappahannock county; Warsaw, Richmond county; N. Farnham, do.; St. John's, Roanoke county; Grace, Lexington; Port Republic, Rockingham county; Christ, Spottsylvania county; St. John's, do.; Aquia, Stafford county; Lower Surry, Surry county; Immanuel, Sussex county; St. Thomas, Abingdon; St. Peter's, Westmoreland county; Oak Grove, do.; St. James, do.; Trinity, Parkersburg; ———, Wytheville; St. Paul's, Wetzel county; Grace, York county.

The above list of *Free* Churches is taken from the Journal of 1855, containing a list of the parishes of the diocese. It is possible some churches only occasionally occupied have been omitted, while one or two others, which may have become *pew* churches, have been included. The congregations of these churches are organized, have worship, and are in connection with the Convention. Yours respectfully,

PRESBYTER.

To the Editor of the Churchman:

MR. EDITOR:—Allow me to add to your list of churches:

NORTH CAROLINA.—*Free, without Daily Service.*—St. Mark's, Halifax county; Trinity Church, Scotland Neck, Halifax county; Church of the Saviour, Jackson, Northampton county; Grace Church, Woodville, Bertie county; St. Thomas', Windsor, do.; Pettigrew's Chapel, Washington county; St. Luke's, do.; Grace Church, Plymouth, do.; Holy Trinity, Hertford, Perquimons county; St. Barnabas', Woodville, do.; St. Mary's, Gatesville, Gates county; Church of the Advent, Williamston, Martin county.

Daily Service, not Free.—Christ Church, Elizabeth City, Pasquetank county; at St. Mary's School, Raleigh; at the Chapel on Mr. Josiah Collins' Plantation, Washington county.

SUBSCRIBER.

To the Editor of the Churchman:

The Church at Cruger's Mission, Westchester county, has free seats, but is without daily service, though willing to be supplied with it. It is without a name, not yet connected with any vestry organization.

A. V. C.

Advertisements.

IMPORTANT TO THE LADIES.—DRY GOODS FROM AUCTION AT HALF VALUE.—Broche Long and Square Shawls, from $3.50 to $40; Woolen Long and Square Shawls, from 8s. up to $6; a large lot of Dress Brocade Silks, only 4s. 6d. per yard; rich plaid Silks, 6s. and 8s.; black watered Silk, 8s. to 12s. per yard; plain black Silk, with high lustre, from 4s. 6d. to 10s. per yard; watered Poplins, 4s. 6d.; 150 pieces striped Silk Poplins, only 2s. 6d. (a great bargain); a handsome lot of M. DeLaines, 1s. per yard; English Merino, 1s. 6d. and 2s. 6d. per yard; French Merino, 6s. 6d., 8s., and 10s.; black, plain, and figured Alpaca, 1s. per yard up; Bombazines, 6s. up to 12s.; Blankets and Flannels, very cheap; 400 pieces yard wide English Calico, only 1s. per yard, warranted fast colours; Bonnet and Mantilla Velvets, Ladies' Cloak Cloths, Irish Linens, Shirting, Sheeting, and Pillow Case Muslins. All domestic goods sold at manufacturers' prices.

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269 Grand street, corner of Forsyth,
and 447 Eighth Avenue, between 33d and 34th sts.
French and German Languages spoken in the store. au30-3m

JOHN DUGAN, SEXTON OF TRINITY CHAPEL, (late of St. Luke's Church,) begs leave to inform his friends that he has removed his office to 423 Sixth Avenue, where he still continues in the Undertaking business, and will attend to all orders with punctuality. Mr. D. having been engaged in the Undertaking business for 17 or 18 years, hopes that his knowledge will enable him to give entire satisfaction to all who may employ him, being the only brother left of five who formerly were in the business in this city. He trusts that should any of their former friends call on him, he will be enabled to give them satisfaction. nov1-3m*

MISS HODGE, LADIES' DRESS TRIMMING AND FANCY GOODS, viz.: Fringes, GIMPS, and Braids of all kinds; Embroidery and Sewing Silks; Purse Twist; Clasps; Steel, Gold, and Silver Beads; Beads, all kinds; Buttons, all kinds; Laces and Embroideries, all kinds; also, Gimpun Laces, Zephyr Worsted, Ladies' Dress Caps, Chenille, all kinds, Marselenes, and Lining Silks, Wool Wadding, French Wadding, and Cotton Wadding, Chemisettes and Undersleeves embroidered, Hosiery and Gloves, Fancy Goods in general, Ribbons, and Velvet Ribbons, &c.

☞ One Price only; no deviation. Kid gloves cleansed.

MISS HODGE'S stock of Trimmings and Ribbons are unsurpassed, either in quantity, quality, variety, or low prices. Hers is a regularly assorted Ladies' Trimming and Variety store. She is always supplied with the new styles at the earliest moment. No. 154 Atlantic street, Brooklyn. oct25-1y

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Ladies', Gentlemen's, and Children's HOSIERY of every description.

Kid, Silk, Lisle, and Cotton GLOVES, all qualities.

Ladies' and Children's Silk MITTS, all prices.

Dress Trimmings, Haberdashery, and a great variety of small wares.

Embroidery and Sewing Silk, all colours, in quantities to suit.

The Trade supplied with any of the above, at the LOWEST CASH PRICES.

my31-6m

FURS.—LADIES' FUR STORE, NO. 34 JOHN STREET, NEW YORK.—J. H. HARLEY, importer and manufacturer of RUSSIAN, HUDSON BAY, and AMERICAN FURS, has made unusual preparations this present season so as to satisfy the demands of his customers for MANTILLAS, CAPES, TALMAS, PELERINES, VICTORINES, CUFFS, MUFFS, &c., made from every description of of the CHOICEST FURS: such as SABLE, ERMINE, MARTIN, CHINCHILLA, SABLE MINK, LYNX, &c.

J. H. H. flatters himself that from his long experience in the business, and a reputation for keeping none but the CHOICEST WARRANTED FURS, that no Fur importer or manufacturer in this country can offer superior inducements. His assortment of SLEIGH and LAP ROBES, FOOT MUFFS, LADIES' and GENT'S FUR GLOVES, also FUR TRIMMINGS, is very large. Particular attention given to orders by

J. H. HARLEY,
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Gold Band Dining Sets.
White " "
Green Sprig " "
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Best white Stone Sets.
Parian Figures.
Bohemian Glass.
Gold Tea Sets.
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Tete-a-Tete Sets.
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THE OLD BLUE CANTON CHINA, PER SET OR PIECE.

Many of the above goods were bought at *Auction*, and are now offered at very low prices. An examination of our stock is solicited, and we feel the patterns and styles will be found desirable, and the prices low.

DAVIS COLLAMORE,
447 Broadway, between Grand and Howard streets.
sep27-3m*

J. B. & W. W. CORNELL'S
Plain and Ornamental Iron Works,
137 to 143 Centre street, and 103 and 105 Walker street, New York.

THE SUBSCRIBERS WOULD INFORM BUILDERS, OWNERS OF property, and the public in general, that they are prepared to furnish, at short notice, and the lowest market rates, all iron work appertaining to buildings, viz.: iron railings, balconies, gratings, sashes, skylights, vault-lights, doors, shutters, lintels, columns, cast and wrought iron girders, fire and burglar proof safes, fire-proof floors, iron roofs, bank vaults and locks, railings for cemeteries, public and private parks, &c.

Parties out of the city, by sending plans of their buildings, can have the iron work forwarded to them with promptness and accuracy.

sep27-1y

STATEN ISLAND FANCY DYEING ESTABLISHMENT.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and refinished.

feb10-1y BARRETT, NEPHEWS & CO.

CARRIAGES.—ISAAC MIX, JR., HAS ON HAND AT HIS REpository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESS. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest factory prices. feb3-1y

$5.50 FOR RED OR WHITE ASH, EGG AND Stove Coal, of superior quality, screened and delivered from yard. Lehigh $6 per ton. Also, all other Coals at the lowest prices.

J. I. GANTZ'S SON,
au9-1y Yard, cor. Stanton and Orchard streets

IRVING TROY SHIRT AND COLLAR DEPOT, NO. 240 BOWERY.—The Trade furnished with any style desired.
my31-6m

ARCHITECTURE AND THE ARTS.

W. J. HANINGTON, GLASS STAINER AND ENAMELLER, EMBOSSER, DECORATIVE PAINTER, and IMPORTER of French, English, and Bohemian Window Glass, 418 Broadway, corner of Canal street, begs leave to call the attention of his friends and patrons to the advantage of 22 years of close application in experimenting, the consequent experience of which has enabled him to produce the most brilliant and imperishable colours, not only vying with, but far excelling the much admired works of olden times, erroneously imagined as a portion of the lost arts; with continued practice, assisted by the best European and American Artists, he is enabled to produce the richest and most elaborate designs in colour and execution at the very lowest prices.

DESIGNS AND ESTIMATES FURNISHED AT THE SHORTEST NOTICE,

For Church Windows, Public Buildings, Private Mansions, or for any enrichments with STAINED GLASS, which he engages to furnish equal in brilliancy of colours or artistic taste in design with any of the old masters. For specimens of Stained Glass and elaborate workmanship, W. J. H. has received Gold, Silver, and Bronze Medals, Diplomas, and Honourable Testimonials, from the World's Fair in London, 1851, the Crystal Palace, 1853, the American Institute and Mechanics' Institute of New York, in their combined opinion ranking him one of the first artists of the present day. je21-6m

ECCLESIOLOGICAL.

CHURCH FURNISHING.

THE SUBSCRIBERS HAVE ALWAYS ON SALE AN EXTENSIVE stock of goods, expressly adapted to the wants of *CHURCHES AND PUBLIC INSTITUTIONS:* And, having in their employ experienced Upholsterers, are, at all times, prepared not only to furnish the unmade material, but to make up and fit whatever may be needed, at the shortest notice, and on liberal terms.

☞ The most prominent articles are ☜

DAMASK, MOREEN, and GERMAN REPS, for *Cushions.*

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CARPETING: *Velvet, Brussels,* or *Ingrain,* for *Chancel* and *Vestry,* or *Session Room.*

CARPETING (*Church Patterns* and *Colours*) of every description.

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FRINGES, TUFTS, GIMP, and TRIMMINGS, in every variety.

COMMUNION DAMASK and NAPKINS.

CURLED HAIR in *Rope, Picked,* or *made into Cushions.*

PATENT FELT—A preparation expressly intended for the filling of Cushions, Mattresses, &c., having, among other advantages, the quality of perpetual elasticity. It is, besides, cheaper than Hair, and never engenders or harbours vermin.

DOREMUS & NIXON, 21 Park Place,
mh1-1y and 18 Murray street, New York.

TENT WINE (*vino tento de rota*).—THE SUBSCRIBER HAVING been appointed the sole Agent for the United States for the sale of Messrs. FENWICKS' (of London) celebrated Tent Wine, now becoming to be generally used in all the churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the clergy generally.

All orders sent will be promptly attended to, and put up in cases of two dozen each, at $7 per dozen.

GEORGE SCRIVEN, Importer,
oct25-1y No. 3 Cedar street.

STAINED GLASS FOR CHURCHES, &c., MANUFACtured by HENRY SHARP, late Sharp & Steel, No. 216 Sixth Avenue, New York. Designs and estimates sent to all parts of the country. Specimens of work may be seen at the manufactory, and also at the following churches:

Trinity Chapel, New York; St. Mary's Church, Burlington, New Jersey; St. Paul's Church, Brookline, Mass.; St. Stephen's Church, Philadelphia; Christ Church, Assumption, Louisiana. sep20-1y

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.—The subscriber keeps constantly on hand a select assortment of the finest grades of Wine, for the above named uses. GEORGE E. MENDUM, No. 18 Wall street.
je21-1y

COMMUNION PLATE, OF THE MOST APPROVED and varied patterns, in true Ecclesiastical style, finished either plain, or enriched with Engraving, Gilding, Chasing, Enamel, and Jewels, and fitted in cases of the best workmanship; also, all sorts of *TABLE-WARE MADE TO ORDER AND ON HAND,* Of the best quality of Silver, and on reasonable terms, by

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No. 131 Amity street, near Sixth Avenue, New York.
my31-6m

ENCAUSTIC TILES, FOR FLOORS OF CHURCHES, and Public Buildings, and for Vestibules, Halls, Conservatories, Dining Rooms, and Hearths in Dwellings. These Tiles are of an almost infinite variety of patterns, and very hard and strong, and are in use in the best houses in all parts of the country.

Also, GRANKIRK CHIMNEY-TOPS, suited for every style of Architecture, and recommended in Downing's work on country-houses, and by architects generally. For sale by

MILLER, COATES & YOULE,
my31-6m No. 279 Pearl street, New York.

SCHOOLS.

BURLINGTON COLLEGE.—THE NINETEENTH TERM OF this Institution will open on the first day of November next. Early application is requested either to the Rt. Rev. GEORGE W. DOANE, D. D., the Bishop of the Diocese, or to the Rev. HOBART CHETWOOD, Acting Rector. oct11-9t

ST. MARY'S HALL, BURLINGTON, NEW JERSEY.—The Thirty-eighth Term of this Institution will open on the first day of November next. Early application is requested either to the Rt. Rev. GEORGE W. DOANE, D. D., the Bishop of the Diocese, or to the Rev. D. C. MILLETT, Principal. oct11-9t

CHESTER FEMALE INSTITUTE, ARMONCK, WESTCHESTER CO., NEW YORK.—Rev. I. DYCKMAN VERMILYE, Rector. TERMS—One hundred dollars per Session of 22 weeks, payable in advance. Music, with the use of Piano, an extra charge of $10 per quarter. Sessions commence first Mondays of May and November. Applications for admission or for circulars to be made to the Rector.

Among the many pleasures and satisfactions attending my visitations, in different parts of the Diocese, not the least has been my visit to the Rev. Mr. Vermilye, of Armonck, Westchester county. The "Chester Female Institute" at that place, conducted by himself and Mrs. V., (the young ladies residing in their family,) is one of the most cheerful and best ordered which it has ever been my good fortune to meet. I had no opportunity of witnessing the instruction; but from the well known character of Mr. and Mrs. Vermilye, and from the general tone of the family, and of the interesting young people, I feel the greatest confidence in expressing my entire concurrence in the approving words of my lamented predecessor.

HORATIO POTTER,
Prov. Bishop of the Diocese of New York.
September 21, 1855. my3-tf

THE MISSES ROHR RESPECTFULLY INFORM their friends and the public that their Day and Boarding School, No. 151 West Thirty-fourth street, will be re-opened on Thursday, September 13th. Circulars can be obtained at their residence, No. 151 West Thirty-fourth street. jy26-tf

BOARDING SCHOOL FOR BOYS, NORWALK, CONNECTICUT.—C. M. SELLECK, Principal.—This School will commence its second session on Wednesday, the 5th of September next. The School is located in a central yet retired part of the village of Norwalk, Connecticut. This place borders on Long Island Sound, about 40 miles from New York city. By means of New York and New Haven Railroad, communication between the two places is rendered easy, frequent, and rapid.

Every facility will be offered for a thorough prosecution of all the English and Classical studies necessary to a preparation for college, or for engaging in any of the commercial or active pursuits of life. The Classical department will be under the charge of a competent teacher, who will devote his entire time to that division of the School; also, the division of higher Mathematics and the Natural Sciences. Tuition will be given in the Modern Languages; also, in Music, Drawing, etc. The design of the Principal will be to secure to the pupils placed under his care a thorough and complete preparation for College or for Business. The proper physical, mental, and moral cultivation of his pupils will also engage his strict attention.

The number of scholars is limited. The terms of the school are $225 per annum. The Modern Languages, as also Music and Drawing, are at an advanced charge of the above rate.

Any information in relation to the School will cheerfully be given, either by personal application to or correspondence with the Principal, at his residence, Norwalk, Conn. He has the pleasure of referring to the following persons:

Rev. R. B. Van Kleeck, D. D., New York; Rev. Wm. C. Mead, D. D., Norwalk, Conn.; Rev. T. W. Coit, D. D., Troy, N. Y.; Rev. T. A. Starkey, Albany, N. Y. oct18-tf

ROSE HILL BOARDING SCHOOL FOR YOUNG LADIES, at Danbury, Conn., Mrs. G. M. WHITE, Principal.

The Summer Term commences the first of May, and the Winter Term the first of November, each consisting of twenty-two weeks. The number is limited to twenty-five; the location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious.

For reference and terms apply to the office of the *Churchman*, or to W. T. Pinkney, President of the Astor Insurance Company, 67 Chatham street, or to C. H. Roach, Esq., 826 Greenwich street, or 21 Park Place, New York. a5-1y

THE SUBURBAN HOME SCHOOL, NEW HAVEN, CONN., offers superior advantages to a very limited number of boys. Their health, manners, and morals, receiving constant supervision, make this a good substitute for HOME. Frequent exercises on horseback, and by carriage. Location retired and healthful; the grounds nearly three acres. References—Bishops Brownell and Williams. For circulars, &c., address the Rev. ALONZO G. SHEARS.
ja1-1y

DENTISTRY.

HENRY C. O'CONNOR, SURGICAL AND MECHANICAL Dentist, No. 382 Broadway, between White and Walker sts., New York. oct11-6m

DR. A. STARR, SURGICAL AND MECHANICAL Dentist, No. 428 Grand street, between Attorney and Ridge sts., New York. a5-1y

IMPROVED ARTIFICIAL TEETH.—DR. J. ALLEN, late Professor in the Ohio College of Dental Surgery, invites attention to his improved method of constructing artificial dentures, which combines the following advantages:

First—There are no seams or crevices for the lodgment of food, to vitiate the saliva or infect the breath, as not even the slightest moisture can get between the teeth and plate.

Second—An Artificial Gum, which is as firm and indestructible as the teeth, is fused, at a high heat, between and around their base, which unites them firmly to each other, and to the plate upon which they are set. This gum imparts to the teeth that peculiar expression and life-like appearance which characterizes the natural organs.

Third—Great strength is obtained by thus uniting the teeth, gum, and plate, and no ordinary force in masticating can break them from their base.

Fourth—The *natural form and expression of the mouth and face can be restored*, in cases where they have become sunken. This is done by means of additional attachments to the framework supporting the teeth. These attachments are so formed as to *bring out the sunken portions*, and sustain them in their proper position. They are covered with the above named gum-compound, and become component parts of the denture, and, when rightly formed, cannot be detected by the closest observer. This method of restoring the cheeks to their original fullness, and also the natural form and expression of the mouth and lips, has been well tested, having been made a special feature in the author's practice for several years past. A variety of Photographic and Daguerreotype likenesses, which have been taken of persons without this improvement, and also with it, can be seen at his office, showing the great change in appearance which is produced in the countenances of individuals now wearing dentures constructed upon this principle, which the public are invited to call and examine, together with other specimens of his improved style of work not requiring the above attachments.

Fifth—A clear and distinct articulation of speech is restored. This important change is effected by having the inside of the teeth and gum of a natural form. To this the tongue is readily adapted. This perfect adaptation of the tongue to the denture prevents the hissing or muffled sounds in speaking or singing, so often observed in persons wearing artificial teeth.

Sixth—The plates usually employed for this work are platina, the purity of which prevents even the slightest tarnish, or unpleasant taste in the mouth. In short, this system embraces many new and important features, which are readily appreciated by those wearing artificial dentures upon this principle. With reference to the utility of this method, numerous testimonials can be given from eminent Dentists in the various cities of the Union, and persons wearing the work in this and other cities.

J. ALLEN, 30 Bond street, New York.

P. S.—Persons desiring further information in reference to the above, will be furnished with pamphlets, free of postage, by sending a note, with address, to J. ALLEN. je7-6m

S. BOOTHBY, IMPORTER, MANUFACTURER, JOBBER AND RETAILER OF SHIRTS, COLLARS, UNDER SHIRTS, DRAWERS, HOSIERY, GLOVES, SCARFS, CRAVATS, &c., Nos. 87 and 89 William street, near Maiden Lane, New York. je14-1y

FURNITURE AND UPHOLSTERY.

LOOKING GLASSES, WINDOW CORNISHES, BASE Tables, Portrait and Picture Frames, Gilt Mouldings, manufactured on the premises, and for sale. Also, Looking Glass Plates, Gold Leaf, fine Whitening, Coopers' Glue, Plate Glass, Diamonds, and every article in the Looking Glass line at wholesale and retail.

B. W. MERIAM, 130 Chatham street.
nov8-1y B. W. MERIAM & CO., 342 Broadway.

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT AND PICTURE FRAMES.—JOHN S. WILLARD, No. 440 Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental Mantel and Pier Glasses. Portrait and Picture Frames, of all kinds and descriptions, constantly on hand and made to order.

JOHN S. WILLARD, Imperter and Manufacturer; Warehouse, No. 440 Pearl, between Chatham and Madison streets. *mh8-1y

MRS. E. BERRIAN, 180 BOWERY, BETWEEN Broome and Spring streets, keeps constantly on hand a very large assortment of Window Shades and Paper Hangings; also, Lace and Muslin Curtains, Cornices, Brass and Gimp Bands, Cord and Tassels, Trimmings, Fireboard Patterns, &c., &c. Ladies, call and see
mh29-1y MRS. E. BERRIAN.

SHOW CASES, THE CHEAPEST AND BEST IN THE UNITED STATES.—Silver, German Silver, Mahogany, Rosewood, and Black Walnut, warranted superior, and sold cheaper than at any other establishment. Country orders, by letter, punctually attended to. Wareroom, No. 12 Park Place: Factory, No. 12 Canal street, New York.

ap19-1y A. J. CAMPBELL.

MUSIC AND MUSICAL INSTRUMENTS.

MUSIC AT HALF PRICE.—HORACE WATERS, No. 333 Broadway, Agent for the sale of many of the best Boston and New York Pianos and Melodeons, will sell at less prices for cash than ever before offered in this market. Second-hand Pianos at great bargains. Music at half-price during this month. Pianos and Melodeons for rent, and rent allowed on purchase. nov22-2t*

THE PSALTER NOTED, BY THE REV. THOMAS HELMORE, M. A.—There is now being published an adaptation of the Ancient Melodies of the Church to the Psalter. In this work every syllable is set to a note or notes, after the manner of "Marbeck's Prayer Book Noted," which forms, as is well known, the ritual music of the English Church. The Melodies in this work include all the Gregorian Chants for the Psalms in their ferial form; the intonation being used only in the first verse for each morning and evening of the month. In the distribution of the words, rigid attention has been paid to their accent and their emphasis; the rules of the Ancient Plain Song being carefully observed, literally in most cases, and in their spirit when it has appeared to the editor that they are not applicable to the English language. The ancient notation has been adopted, as more fully representing what is intended, than any other; and as being perfectly intelligible to any musical person who will read the short preliminary directions contained in the work itself. The chants of the Ancient Church are properly sung in unison (or octaves), with an organ accompaniment, varied according to the taste of the organist, the character of the words, and the season of the Christian year. But for the use of churches, where there is no organ, or where harmonized vocal music is preferred to the unison, another work has been prepared, entitled,

ACCOMPANYING HARMONIES TO THE PSALTER NOTED.

In this work, the Melodies of each day of the month are printed in the tenor stave, in notes corresponding to those given in the Psalter; while, in more modern notes, four other vocal parts are given, together with an organ (or Piano Forte) arrangement—the harmonies being in general founded on the ancient gamuts, and adapted to the varied character of the Psalms themselves. The Melodies are accented to ensure a right reading of the music; and a careful attention to these marks will considerably assist in giving the desired effect to these compositions. It is sincerely hoped that they will prove a real benefit to all those who desire to restore the sublimity of our Church Music in this truly congregational part of divine worship.

THE PSALTER NOTED, and other publications, by the Rev. THOMAS HELMORE, M. A.

THE PSALTER NOTED, 8vo. edition, $1.63. Cheap edition, 18mo., 63 cents.

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ACCOMPANYING HARMONIES to the Psalter Noted and the Canticles Noted, 8vo. edition, with Explanatory Preface, &c., 75 cents.

A BRIEF DIRECTORY TO THE PLAIN SONG used in the Morning and Evening Prayer, Litany, and Holy Communion; taken from the best authors, ancient and modern, and adapted to the present version of the Book of Common Prayer, by the Rev. T. HELMORE. 18mo., price 4 cents, or $3.13 per hundred; ditto, 8vo., price 13 cents.

A MANUAL OF PLAIN SONG; being the "Brief Directory," "Canticles," and "Psalter," 18mo., together, 75 cents, sewed; or 88 cents bound in cloth. The same in 8vo. size, $2.25.

ACCOMPANYING HARMONIES TO THE BRIEF DIRECTORY, price 38 cents.

J. A. NOVELLO'S
Sacred Music Store, 389 Broadway, New York.
and at 69 Dean street, Soho Square, and 35 Poultry, London.
oct18-tf

Piano Forte Warerooms, Bible House.
N. THURSTON & SONS,

MANUFACTURER OF SQUARE AND UPRIGHT (COTTAGE) PIANO Fortes, would invite the attention of purchasers to their large assortment of Square and Upright Piano Fortes of their own manufacture. Also, a large assortment of new and second-hand Upright and Square Piano Fortes to hire on as reasonable terms as can be had elsewhere. Piano Fortes taken in exchange. Particular attention paid to repairing, tuning, &c.

N. THURSTON & SONS,
oct11-1y 8 and 10 Bible House, Astor Place and Fourth Avenue.

WORLD'S FAIR PREMIUM PIANO FORTES.—THE subscribers have the pleasure to announce that, in addition to the numerous testimonials from the AMERICAN INSTITUTE and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6½ to 7¼ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled. They would also invite attention to their stock of MELODEONS, of one of the best manufacturers, which they will sell on liberal terms.

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505 Broadway, adjoining St. Nicholas Hotel, N. Y.

☞ Melodeons of a very superior quality constantly on hand.
oct11-1y

SACRED MUSIC.—MRS. BODSTEIN, LATE JULIA L. NORTHALL, will continue to give instructions in Singing at her residence, No. 200 Bleecker st., commencing again for the season on Monday, September 10th. Special attention will be paid to those desirous of improving their singing in Oratorio and Sacred Music. For terms, &c., apply at the house. sep6-3m*

REMOVAL.—BACON & RAVEN HAVE, IN CONSEQUENCE OF the extension of Canal street, removed their Piano Forte Wareroom to No. 135 Grand street, one block east of Broadway. They offer their friends and the public at their new place of business an extensive assortment of Piano Fortes, warranted in every respect.
mr22-1y

P. LYNCH RESPECTFULLY INVITES ATTENTION to his improved "DIAGONAL SCALE PIANO FORTES," which, for power and richness of tone, cannot be surpassed. Pianos to let on hire. P. LYNCH.

Manufactory and Warerooms 833 Broadway, one door below Thirteenth street. m29-1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER; No. 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Sets of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter.
m1-1y

CHURCH, PARLOUR, AND CHURCH BARREL ORGANS.—The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

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N. B.—Powerful and sweet-toned Church Organs, from $300 upwards. mh1-1y

CHURCH ORGANS.—THE SUBSCRIBER HAS CONSTANTLY on hand organs of the following description for sale:
No. 1. Three stops—7 feet 6 inches high, 4 feet 9 inches wide, 2 feet 6 inches deep.
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No. 4. Eight stops—10 feet 6 inches high, 6 feet 6 inches wide, 3 feet 10 inches deep.
No. 5. Ten stops—12 feet high, 7 feet 6 inches wide, 4 feet 6 inches deep.
No. 6. Twelve stops—13 feet high, 9 feet 6 inches wide, 6 feet deep.

The above dimensions are for Grecian cases, if Gothic, they are somewhat higher. Two second-hand organs with two sets of keys each. For further information apply to

mh1-1y HENRY ERBEN, 172 Centre street, N. Y.

ORGANS.—HENRY CRABB, FLATBUSH (near Brooklyn), L. I., having made extensive enlargements last season to his Manufactory, is prepared to furnish Church Organs of every size at the shortest notice, and of a quality not exceeded by any, and on as favourable terms.

Being located where rent and expenses of living are comparatively light, and having associated with him his five sons, doing the work ourselves, enables us to furnish Organs of good quality at low price.

Application by letter will receive prompt attention. Omnibuses run from Fulton Ferry every few minutes to the Factory in Clarkson st., Flatbush.

N. B.—We have several Organs building, from those of 6 stops up to 80, with 32 feet pipes. We can refer to some of the best Organs in our Cities for specimens of our work, such as the Organ in the Church of the Holy Trinity, Brooklyn, and others. *ap19-1y

LARGE CHAPEL ORGAN FOR SALE, MADE BY H. ERBEN, containing Op. Dia., St. Dia., Principal, 15th, Flute and Trumpet—(GG Organ) in a general swell, to be seen at Hope Chapel, 718 Broadway, near Fourth street. For terms apply to JULIAN G. DAVIES, Piano Forte Wareroom, 773 Broadway, New York.
a12-tf

BELLS! BELLS!!—THE SUBSCRIBERS, AT THEIR LONG established and enlarged Foundry, manufacture upon an improved method, and keep constantly on hand a large assortment of their superior BELLS, of all descriptions, suitable for Fire Alarms, Churches, Academies, Factories, Steamboats, Plantations, &c., mounted with their "Rotating Yoke," and other improved Hangings, which ensure the safety of the Bell, with ease and efficiency in ringing. Warrantee given of tone and durability. For full particulars as to Chimes, Keys, Weights, &c., apply for Circular to A. MENEELY'S SONS, West Troy, Albany County, New York.

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m1-1y*

CARPET WAREHOUSE.—YOUNG & JAYNE, NO. 364 Broadway, corner of Franklin street, (opposite Taylor's Saloon,) offer for sale a very choice assortment of CARPETINGS, OIL-CLOTHS, CURTAIN MATERIALS, MATTRESSES, &c., at the lowest rates. Purchasers are respectfully solicited to examine the stock. Misrepresentations, either expressed or implied, are strictly prohibited in this establishment.

YOUNG & JAYNE,
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ap19-1y

NEW YORK LIFE INSURANCE COMPANY,
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This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation ten years, and now have an accumulated fund of $902,062 70, principally invested in New York and United States stocks, and bonds, and mortgages.

A copy of the last annual report and prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.

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This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favourable terms. ASHER TAYLOR, Secretary.
feb24-1y

FIRE INSURANCE.—ROYAL INSURANCE COMPANY OF Liverpool and London, England. Office, No. 76 Wall street, corner of Pearl street. Authorized Capital, £2,000,000 Sterling, or $10,000,000; paid up Capital and Surplus, $2,000,000. A Special Fund of $150,000 invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

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LAFARGE FIRE INSURANCE COMPANY, IN THE CITY OF NEW YORK.—Office, corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, $150,000. Insures Buildings, Merchandise, Furniture, and other Personal Property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.

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NEW ENGLAND MUTUAL LIFE INSURANCE COMPANY, BOSTON, MASSACHUSETTS.—Chartered April, 1835. Branch office in Metropolitan Bank Building, No. 110 Broadway, New York city.

Capital and accumulation of premiums to meet losses, over
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After paying a five years' dividend to all insured (in cash, not in scrip) of 30 per cent., amounting to $141,000.

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Insurance may be effected, for the benefit of a married woman, beyond the reach of her husband's creditors. Creditors may insure the lives of debtors.

A blank form for application for insurance, or a copy of the Company's pamphlet, containing the charter, rules and regulations, also the annual reports showing the condition of the Company, will be furnished gratis.

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N. B.—Every article made to order at the shortest notice.

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sep13-1y

CLERICAL TAILOR.—NELSON JARVIS, MERCHANT TAILOR, New York, has removed his business from No. 130 Broadway to No. 120 Bleecker, corner of Wooster street, which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the rev. the clergy and laity of this city, and throughout the United States, to the following particulars relative to his business, assuring them that every effort will be made on his part to render his establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, namely: Clerical and Citizens' Department.

The Clerical Department embraces the following articles, to wit:—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS for midsummer, SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk, which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad, both of the clergy and laity, who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, whether much or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description. mh1-tf

BISHOPS' ROBES.—THE SUBSCRIBER WOULD RESPECTFULLY announce to the Bishops of the Church in the United States that he is prepared to execute with promptness all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, together with perfect fitting vestments, has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those rt. rev. gentlemen who have already favoured him with their orders.

NELSON JARVIS, Clerical Tailor,
mh1-1y No. 120 Bleecker street, corner Wooster street.

JAMES H. STEVENS, MERCHANT TAILOR AND CLOTHIER, No. 28 BOWERY.—Spring Stock on hand, and Fashions decided on. apr5-1y

PROTESTANT EPISCOPAL BROTHERHOOD OF NEW YORK.—The object of this Brotherhood are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Charity Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of the Brotherhood, shall, if not *physically* disqualified, be entitled thereto upon a written application, and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Brotherhood upon application, if a resident of New York, and not under 18, nor over 55 years of age.

Counsellor—The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1855.
President—RICHARD SILL, No. 343 Broadway.
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Financial Secretary—A. W. HOFFMAN, No. 55 Warren street, and No. 55 Murray street.
Treasurer—Charles G. Till, No. 290 Broadway.

Pamphlets containing the Constitution, By-Laws, &c., of the Brotherhood may be obtained of any of its officers or members. Parties out of the city wishing pamphlets, &c., are requested to address the Corresponding Secretary mh1 1y

NOTES AND COMMENTS.

The Holy Spirit.—One of the sectarian journals of this city (the *Christian Intelligencer*) says:—"*To secure the increasing amount of money required for carrying on the work of the Lord*, we need a special outpouring of the Holy Spirit." This is perfectly true of us all. But, without meaning to be offensive towards any of the multifarious schismatical bodies in our midst, can that Holy Spirit (which is emphatically a Spirit of unity and concord) be expected, in all the fulness and force, at least, of the divine inspiration, where there is a practical adoption and perpetuation of a contrary spirit, and where that contrary spirit lies deep in the very origin and organization of the body that feels it wants it? There is One Spirit; and this is the very Spirit which they profess to need. They declare in words, no doubt, their assent to the Apostolic injunction, to "keep *the unity* of the Spirit in the bond of peace." But is not their schismatical position a practical denial of their real regard of it? The organ of the community referred to acknowledges their failures, for which it says, "the true remedy is the same that must be sought for all other defects of the Christian Church—*the outpouring of the Holy Spirit*. It is as true in regard to *the benefactions of the Church*, as to its spirituality, that 'when the Spirit is poured upon us from on high, *the wilderness* will be *a fruitful field*, and *the fruitful field* be counted for *a forest*.'" But can it really and truly be, that the outpouring of the Spirit, which is One Spirit, and in all its operations is a Spirit of unity, can be calculated upon where despite is being done to the Spirit *in its unity?* The Catholic Church, as that which was instituted by our blessed Lord, and completed by His Apostles, acting under the guidance of the Holy Spirit, to be the depository of divine truth, and the channel of divine grace, is still with us; and they who are separate and distinct from it, as it has come down to us by direct succession, in its Apostolic organization, are *in schism*—which, according to the Apostle's doctrine, is *in sin*. How can it consist, then, with the integrity of evangelical teaching, and of spiritual requirements, that a Spirit of *unity* should become one of *variance?* There is evidently a fatal delusion among schismatics on this subject—unless, indeed, both the nature of the Holy Spirit and the meaning of schism have undergone some marvellous transformation!

Another Complaint from the Sects.—The *N. Y. Chronicle* complains bitterly of what it calls "the coldness in our churches,"—the coldness, that is, in the religious community to which it belongs; and the cause of it, as it is explained and illustrated, certainly exhibits the unsound state of things as respects, at any rate, their religious duties and exercises. They are now, ever and anon, he observes, addressing to one another such language as this,—"'We must have a meeting.' 'Who can we get to come and hold a meeting with us.' 'We must have a man that can bring out the people—one that can wake us up.' 'Our pastor is a good man, and preaches good sermons, but his preaching is not the kind we want in a meeting.' 'We must have a man here who will *come down upon us like a thousand of brick*—one that will kindle a fire all around us, and burn us out.'" Now, this is not the language of minds either in an earnest or in a healthy state. It indicates a restlessness, a love of excitement, which is anything but symptomatic of that humble, submissive, devoted faith which belongs to their soul's health, yea, to their soul's salvation. They want *a noise, a stir, a commotion*. They want to be excited, not so much spiritually as carnally. They must, therefore, they say, have a man "that can bring out the people—one that can *wake us up*." Their pastor "may be a good man, and preach good sermons," but, they exclaim, "we must have a man here who will *come down upon us like a thousand of brick!*" There is no idea of worship in all this; such people evidently give no heed to the divine precept, "Worship the Lord in the beauty of holiness." And they that worship must worship in spirit and in truth. They take no account in it all of Christ's Holy Sacrament, as a channel of the grace they yet so strikingly evince their need of. Even as regards "sermons," they show little of that which Holy Scripture calls to "receive with meekness the engrafted word." All this is glaring as the sun on a midsummer day. Strange, then, that their pastors do not see—or, seeing, do not acknowledge—that there is something radically wrong!

Sermons and Sermonizing.—One of the Methodist journals in the West (the *Western Christian Advocate*) is quoting largely, under this head, from an English Wesleyan Review on preaching. It is insisted upon, that "a change is wanted in the character of their pulpit ministrations." But is there not wanted far more than this—and *first* wanted, too? Is it not wanted, first of all, that this divine truth should be fully brought out—"My House shall be called a House of Prayer?" With them, as indeed with all the sects, it is infinitely more a house of Preaching than of Prayer; and the idea under which they all appear to have grown up is, that they go to their "churches," not so much to worship God, as to criticize a sermon. We would not disparage preaching. It is a powerful instrument, doubtless,—one designed by God to win souls to Christ. But it is altogether subservient to God's Holy Worship, whether in the ordinary means of general confession, and supplication, and praise, or when, in the Holy Eucharist, we more specifically "offer and present unto Thee, O Lord, ourselves, our souls, and bodies, to be a reasonable, holy, and living sacrifice unto Thee." It may be perfectly true, as our Methodist contemporary says:—"The general statement is, that the truth fails to make decided converts. It is received with every satisfactory external sign; but it finds no deep places; it brings forth little fruit to perfection. We could refer to examples, in every Church, of men suited to the times; not controversialists, not philosophical preachers, not German thinkers; not men whose trust is in truth alone, its adaptation and pungent enforcement; but men who are fired with love to the perishing; whose zeal makes them, in the estimation of our sober Christians, beside themselves; who yet mourn over their ineffective ministry." But why is their ministry ineffective? Because the *means is put in the place of the end*. Preaching is not the *end-all*, any more than it is the *be-all* of the ministrations of God's House.

Movements in the Right Direction.—It is instructive, if not encouraging, to mark the yearnings for a greater reality in worship, and the attempts at a return to more Catholic usage in religious services, that from time to time come to our notice, among the different bodies of sectarians around us. Not long ago, we heard of a "Liturgy" among the Presbyterians; and our attention is attracted now by an article in the *New Jerusalem Messenger*—the organ, if we are not mistaken, of the Swedenborgians—advocating, very strongly, responsive and choral services; and a "New Book of Worship," recently put forth, has been arranged, it would appear, with a direct view to the introduction of this primitive mode of worship. What may we not be encouraged to hope from such indications as these? Certainly they would seem to prove, that ultra-Protestantism is getting to be considered a very dull, lifeless, and unsatisfactory sort of affair, even by its former adherents and staunch supporters.

Abuses of the Pew System.—A correspondent of the *Cincinnati Gazette*, writing from this city, indulges in the following severe, and yet, it must be admitted, very just strictures upon the exclusiveness of some of our "fashionable churches." His remarks apply, perhaps, more specially to sectarian places of worship, but they would be, to the full, as deserved, if levelled at but too many of the churches of our own communion. "From the number," the writer in question observes, "of fashionable and costly churches standing here, the walls and spires of which add much to the appearance of the city, the stranger would infer that the population, or a reasonable proportion thereof, are a church-going and religiously disposed people; but a visit to the leading places of worship at once dispels any such notion. Within the sacred walls, the same fashion and folly found outside, is observable in an intensified form. So much is this the case, that an observer cannot do otherwise than believe that the houses were erected for purposes of display and fashionable exhibition, rather than for any other object." He presents himself at the door of several of the more showy edifices, and in every instance is met by a repelling pew system. Here is his experience of a "Presbyterian church."

We entered the vestibule, where we met the sexton, who directed us to the gallery. When we reached the foot of the stairs leading to the latter, our attention was attracted by the following

"Notice.—Strangers and others who do not contribute to the support of this church, are requested to take their seats in the gallery, in pews *designated as not sold*."

We proceeded up stairs, and after some considerable examination, found a pew that, from the absence of fine cushions, extra gilt hymn books, and other traps, we inferred was "designated as not sold," and we took our seat and remained undisturbed. Indeed there was nobody to disturb us, for the whole gallery which extended around the church did not contain over fifty people, and there was an equal proportion of empty pews below. While we were seating ourselves, the venerable minister was reading for the morning lesson the parable of the "Prodigal Son;" and when he read that passage, describing the return of the prodigal, poor, naked, and miserable, and his favourable reception, our mind reverted involuntarily to the "notice" copied above, and we wished that the document could be held up before the eye of the preacher, that he might select it as a text for his forthcoming discourse. Nearly all the pews in the gallery were designated as sold, though few of them were occupied; and there was, of course, but little room for the poor or the stranger. In the afternoon, we visited another "University Place" church, and in the evening went to a Broadway church,—and in each and all there was an exhibition of the same spirit, and, though not written, there was everywhere an unmistakeably plain "notice" that there was no Gospel there except for pew-owners. In other words, the professing Christians of this great city, who contribute so largely to send the Gospel abroad and to extend churches in the West, directly and effectually exclude from church privileges the poor of their own city, and the strangers who come "within their gates." This hypocrisy—this inconsistency, is rapidly depopulating the churches, and destroying the efficiency of all such enterprises. The poor cannot attend church if they would, and not one in one thousand of the strangers who visit here, venture to go to church. The "pew-owners" being to a great extent like the "dog in the manger," neither going themselves nor allowing others to occupy their seats, congregations are small, and ministers preach to empty seats. The good that is being done is consequently trifling.

How long shall the people of New York continue to provoke such rebukes as these! How long shall we of the Church, especially, lay ourselves open to such and similar comments from strangers and visitors who come to our churches, and go away disgusted and disheartened by the coldness and exclusiveness that are too often evident in the very House of God!

For the Churchman.

THE POSITION OF THE CHURCHMAN.

Mr. Editor:—Though personally unknown to you, I beg to thank you for the true stand you have taken in the matter of practical work. Some years since, it was my privilege to visit "Home," and to be a witness of the efficiency of many in our Mother Church. The contrast between the spirit and power evinced by those to whom I allude (and, as an unknown stranger, I watched them for months in their daily work), and the singular dulness and lifelessness of the vast majority of my brethren in this country, could not fail to fill me with (to say no more) a sorrowful fear. As an American, jealous for the honour of an untrammelled Church, I saw, with deep regret, how loud and bitter our contests had been in public prints for doctrines and practices Catholic, but how seldom by their very advocates the principles referred to had been carried out. I saw how their very supporters shrank from men who put these principles in action; I found faithfulness to the very plainest words of our Book of Common Prayer regarded with suspicion, coldly seconded, and branded with party names and opprobrium. The fact is undeniable. Men who endeavoured honestly to do their duty in these respects met with the fate mentioned. Some were driven to Rome, and that chiefly by the coldness and masterly inactivity of their High Church brethren. Indeed most, if not all, who have left us in the last six years belonged to no party, ignored the party questions, so prominent before Dr. Wainwright's consecration, especially in the diocese of New York, and were suffered to work alone in a system unrecognized by either section. I say unrecognized, because while the pseudo-Evangelicals scoffed at it, the High Churchmen received it in theory, but never practised it. I do not defend the course of these gentlemen in leaving us—nay, I see every reason for remaining all the firmer at our post. At the same time, I possess no power of insight into the heart of my brethren, to know when they are honest—when they cease to be so. I cannot brand a man with dishonesty because he acts according to his conscience, and, being persuaded that his position is a false one, that instant relinquishes it. I call this honesty. Nor can I forbear to say that it seems to me the height of folly to take a final step while mere doubts are pending. Supposing, then, the perverts to have been at some time honest in allegiance to the Church, I ask if some blame may not be attached somewhere among us in the loss of such men as Messrs. Forbes, Preston, Wheaton, Markoe, &c.? If it be possible to trace the series of causes which led to the perversion of these and others—and I believe it is possible—I must beg leave to call attention, nay, the memory of many of us, to facts. Among these facts, I specify the coldness of the High Church party. I thank you again for your attempt to infuse some life into our clergy, especially into our city clergy.

One word as to the position of the *Churchman*. It is declared to be deserted by its old friends. Now, in its former hands (I mean under Drs. Seabury and Walton), it was generally understood to be devoted to the interests of the party who sought the restoration of Dr. Onderdonk. Whatever principles it may have advocated, *this* was a subject to which it was understood to be pledged. Put the question, who were its old friends, in Dr. Seabury's sense; and the answer will be, Dr. Onderdonk's. Whether the quietus this restoration has received be just or no, it is a fair question what part the failure of the clique to accomplish it has had to do with their diminishing interest in the *Churchman*. Again, it is a fair question to put, whether the section of the High Church party, who did not desire the restoration of the Bishop of New York, ever supported the *Churchman* at all; or if they did, if it were not per force. Once more, it is a fair question to ask, if there be not a larger number of the clergy who want just such a paper as you have made yours, viz.: a working paper—not sectional, not local in views and sympathies; a paper untrammelled by party ties; a paper beyond the dominion of a clerical clique?

I need hardly add, that the exhibition of clerical manners which we have witnessed the last few months, has disgusted many besides myself. If for no other reason, I think our Church Press has fully shown that clergy are incompetent to edit journals where, most of all, we should look for courtesy and dignity.

A Southern Presbyter.

It may not be out of place to present, in connection with the above, the following extracts of further communications on the subject of our present position.

The following is from a clergyman in a neighbouring diocese:—

"My expenses required that I should stop a portion of my papers, and I ordered my *Churchman* discontinued when the year expired.

"I am sure that you are earnest in defence of the Church. I cannot discontinue my paper. May God give you that gentleness and love which, when seasoned with the grace of God, will make you 'stand as an anvil when it is beaten.'"

A devoted rector, nearer home, writes:—

"I cannot forbear to express my sympathy with the zealous efforts that your paper is making for the promotion of practical religion, and the missionary work of our large cities. I only wish that I could give them more active cooperation. It is something, in these days of fear and reproach, and timid apology for the Christian faith, to see the truth spoken out honestly and boldly; and I am sure that the American mind, which hates shams, will learn to appreciate it, if its deep-rooted prejudices be not awakened first, and so the ears closed which would otherwise be opened to the truth."

The following is from an amiable and gifted Christian lady in an adjoining State:—

"Your adversaries cannot bear your words, even because they do not care to keep them. Yet they need not be so bitter, so wrathful. Do they not know that 'the wrath of man worketh not the righteousness of God?' Still, deal gently, kindly with them; for gentleness and kindness, combined with truth, are potent for good. I can most truly say that I fully sympathize with you in all your favourite topics—the pew system, clerical editors, and your pleadings for the poor."

Progress of the Church.

From the table of Ecclesiastical Statistics, given in the Church Almanac, for the year of our Lord 1856, just issued from the P. E. Tract Society, we extract the following:—

In the Diocese of Maine, the number of clergy is 16; baptisms, 170; confirmed, 109; communicants, 968.

New Hampshire.—Clergy, 9; baptisms, 85; confirmed, 38; communicants, 559.

Vermont.—Clergy, 20; baptisms, 175; confirmed, 124; communicants, 1,984.

Massachusetts.—Clergy, 81; baptisms, 702; confirmed, 85; communicants, 5,890.

Rhode Island.—Clergy, 24; baptisms, 297; communicants, 2,614.

Connecticut.—Clergy, 120; baptisms, 1,115; confirmed, 706; communicants, 10,786.

New York.—Clergy, 304; baptisms, 4,482; confirmed, 1,855; communicants, 19,730.

Western New York.—Clergy, 118; baptisms, 1,489; confirmed, 708; communicants, 7,866.

New Jersey.—Clergy, 8; baptisms, 850; confirmed, 563; communicants, 3,185.

Pennsylvania.—Clergy, 167; baptisms, 3,093; confirmed, 1,294; communicants, 11,642.

Delaware.—Clergy, 17; baptisms, 189; confirmed, 77; communicants, 789.

Maryland.—Clergy, 139; baptisms, 2,275; confirmed, 327; communicants, 7,205.

Virginia.—Clergy, 114; baptisms, 847; confirmed, 429; communicants, 6,017.

North Carolina.—Clergy, 40; baptisms, 812; confirmed, 280; communicants, 2,360.

South Carolina.—Clergy, 74; baptisms, 1,387; confirmed, 756; communicants, 5,620.

Ohio.—Clergy, 63; baptisms, 465; confirmed, 266; communicants, 4,682.

Georgia.—Clergy, 25; baptisms, 390; confirmed, 160; communicants, 1,543.

Kentucky.—Clergy, 31; baptisms, 426; confirmed, 179; communicants, 1,214.

Tennessee.—Clergy, 20; baptisms, 226; confirmed, 99; communicants, 779.

Mississippi.—Clergy, 30; baptisms, 594; confirmed, 153; communicants, 941.

Louisiana.—Clergy, 35; baptisms, 797; confirmed, 227; communicants, 1,254.

Michigan.—Clergy, 37; baptisms, 375; confirmed, 165; communicants, 1,765.

Alabama.—Clergy, 25; baptisms, 489; confirmed, 211; communicants, 1,336.

Illinois.—Clergy, 42; baptisms, 375; confirmed, 259; communicants, 2,000.

Florida.—Clergy, 8; baptisms, 82; confirmed, 25; communicants, 262.

Indiana.—Clergy, 26; baptisms, 213; confirmed, 128; communicants, 1,022.

Missouri.—Clergy, 22; baptisms, 237; confirmed, 123; communicants, 878.

Wisconsin.—Clergy, 39; baptisms, 410; confirmed, 187; communicants, 1,448.

Texas.—Clergy, 16; baptisms, 123; confirmed, 41; communicants, 333.

Iowa.—Clergy, 13; baptisms, 81; confirmed, 57; communicants, 324.

We had intended to have given a comparison between the statistics of 1855 and 1856; but, on placing the almanacs of the respective dates side by side, were struck with so many discrepancies, and apparently very serious inaccuracies, that we were compelled to abandon the undertaking as fruitless. For example—and we will cite but one instance—in the almanacs for 1855 and 1856, respectively, we have the following, under the head of Diocese of New York:—

	1855.	1856.
Clergy, ...	304	304
Baptisms, ...	4,482	4,482
Confirmations, ...	1,427	1,855
Communicants, . . .	19,730	19,730

So it would appear, that for two consecutive years, the number of clergy, communicants, and those who have been baptized, does not vary in the slightest. We cannot understand how such mistakes could have arisen in the preparation of the Church Almanac.

Home for the Friendless.—It will be seen by an advertisement, that there is to be a "Donation Visit" to-day, the Thanksgiving Day, when it is hoped the funds will be considerably replenished.

Astounding Developments.—Kidder's Patent Gas Regulator.—Great Economy.—Study Your Interest.—After being before the public for nearly three years, this truly valuable little instrument of economy has continually put forth very great claims for the patronage of the public. From some late experiments with the same machines that have been in constant use for over two years in the Astor House, the following will convince any one of their superior benefit, and the only invention that will perform the desired result.

November 5. Four nights consumed, without Regulator,	26,500 feet.
November 9. Four nights consumed, with Regulator,	16,000 "
Amount saved in four nights in favour of Regulator,	10,500 feet.

Yearly saving at same rate, 955,500 feet; or, yearly saving in dollars and cents, $2,888.50.

Call at No. 262 Broadway, and, like us, you will have a fine thing.

Clerical Changes.

The Rev. Alexander Shiras has removed from Christ Church, Pelham, N. Y., to St. Paul's, Chestnut Hill, Pa.

The Rev. E. Jones has resigned the charge of Christ Church, Sharon, Conn., and accepted a call to the rectorship of Trinity Church, Wolcottville.

Married.

On Thursday, November 15th, at St. John's Chapel, by the Rev. Dr. Haight, T. Clinton McRae to Emily S., daughter of V. P. Harrison, Esq., all of this city.

Died.

On Tuesday morning, November 27th, Louisa Augusta, daughter of Thomas A. and Louisa M. Ashforth, of this city, aged 7 years and 6 days.

The *Gospel Messenger* of Utica, N. Y., please copy.

Notices.

Ladies' Fair.—The Ladies of the Free Church of the Epiphany will hold a Fair for the benefit of said Church, in the basement of the same, No. 130 Staunton street, between Essex and Norfolk streets, on Wednesday, Thursday, and Friday, December 19th, 20th, and 21st, from 11 A. M. to 10 P. M.

In again inviting the co-operation of their friends, and of all interested in the Missionary work, they have a twofold object: to secure aid in defraying the expenses of public worship, and to provide means for the relief of the poor. To sustain a free church in a district with very limited means, and where multitudes are dependent upon charity for their daily bread, requires unceasing efforts and the sympathy of those who delight to do good.

Useful or fancy articles of any kind are earnestly solicited, and will be thankfully received. They may be left with Messrs. Stanford & Swords, No. 637 Broadway, Mrs. Lot Jones, No. 77 Second Avenue, Mrs. John Allen, No. 165 Henry street, Mrs. Wm. T. Pinkney, No. 220 Henry street, or Mrs. Cornelius W. Minor, No. 391 Houston street.

New York, November 27, 1855. nov29-3t

Advent Services.—There will be a course of Advent Services, with sermons on subjects for the season, at the Church of the Holy Innocents, Thirty-seventh street, near Broadway, on Sunday evenings, at 7½ P. M.

Protestant Episcopal Mission at Botanic Hall, No. 68 East Broadway, near Market Street.—The Missionary at this post earnestly asks the kind sympathy of the benevolent in behalf of the sick poor, the infirm from the increasing weight of years, the worse than orphan children who crowd his Sunday School. Places have been secured for many of the boys in stores, and their poor parents are thus much comforted. The Missionary feels that he can accomplish a work worthy of the angels—a work which will heal many a broken heart, and dry the tears of many a poor little orphan, if the Church will only second his efforts in behalf of suffering humanity. Friends of a loving Saviour, help our feeble effort to do good—to preach the Gospel to the poor—help us to "throw the net," as Dr. Vinton aptly quoted, "on the other side of the ship," in the deep waters, in the sea of sighs and tears which rises above the heads of the poor, and often overwhelms them.

Donations of clothing and provisions may be left with Law & Boyd, at Botanic Hall, No. 68 East Broadway; remittances of money with Thomas N. Stanford, No. 637 Broadway.

B. F. Taylor, Missionary.

Home for the Friendless, No. 32 East Thirtieth St., near Fourth Avenue, New York.—Donation Visit.—The Annual Donation Visit at the Home for the Friendless, will occur on Thanksgiving Day, November 29th, between the hours of 2 and 9 o'clock P. M. The pressing demands of the season render special efforts necessary, in order to provide for the numerous deserving applicants, and homeless children at the Institution. Donations, either large or small, will be most gratefully received by the managers.

The Monthly Clerical Meeting will be held in the Sunday-school room of Ascension Church, Eleventh street, near Fifth Avenue, on Monday, December 3, at 8 o'clock P. M.

Chapter read—1 John iii.

Subject of Conversation—"Spiritual Ministrations among the Poor."

By order. John H. Hopkins, Jr., Clerk.

The Misses Rohr have removed their Boarding and Day School for Young Ladies from No. 134 West Thirty-fourth street to No. 151 same street. For particulars, see advertisement.

jy26-tf

Acknowledgments.

Free Church of the Epiphany.

The subscriber gratefully acknowledges the receipt of the following donation for the poor: From a clerical brother, $5.

Many cases of suffering and destitution, from protracted sickness and inability to procure employment, have recently come to his knowledge. Some of them are of such a nature as to touch every sensibility of the heart. Thank-offerings for their relief will be most welcome.

Lot Jones, No. 77 Second Avenue.

November 27, 1855.

N. B.—Further donations for this object will be thankfully received. They may be left with Messrs. Stanford & Swords, No. 637 Broadway, or at No. 77 Second Avenue.

Business Notices.

Thomas Dugan, General Furnishing Undertaker,
Office, No. 848 Broadway,
(East side, a few doors below Fourteenth street.)
oct11-3m

Winter Circular.—Evans' Clothing Warehouse, Nos. 66 and 68 Fulton Street, between Cliff and Gold Streets, New York.—This extensive Clothing establishment is most characteristic of the age of telegraph and steam. Though yet in its infancy, it has already attained universal popularity. The following are among the prominent features of this enterprising house:

1st. Every article is bought and sold for cash.

2d. Auctions, Assignees' Sales, Sheriffs' Sales, &c., &c., are looked after, and with cash in hand, and a sharp, discriminating eye, the opportunities are caught, as they rise, of buying the *best* for what the *worst* would command.

3d. With the object in view of always having a fresh supply on hand, the stock thus obtained at half the usual cost is immediately disposed of at the smallest remunerating per centage.

Clothing merchants from all parts of the Union will find it to their advantage to examine our wholesale department, before deciding where to bu

For the benefit of those who cannot command time enough to look over our immense stock, we insert the following list of prices:

COATS AND OVERCOATS.	
Superfine French Cloth Frock and Dress Coats, lined throughout with satin and serge, well worth from $30 to $45	$15 to $20
Fine Cloth Frock Coats	6 to 14
Business Coats and light Overcoats, made from all suitable materials	3 to 10
Overcoats and Talmas, from Castor Beaver, West of England cloths, and fine French cloths, most splendidly trimmed	12 to 20
Overcoats from Pilots, Petershams, Whitney Beaver, &c., &c.,	4 to 10
PANTS.	
Extra Fine Black French Cassimere and Doeskin, (beautifully made,)	$5 to $7
Inferior grades, Black French Cassimere and Doeskin	2 to 5
Fancy Cassimere, of every imaginable description	1.50 to 6
VESTS.	
By the thousand, made of rich plain and fancy Velvets, Silks, Satins, Cassimeres, &c., &c.,	$2 to $7

The custom department is replete with Cloths, Cassimeres, and Vestings, under the charge of professional cutters, ready to fashion them out at the shortest notice. nov22-3m

Prince's Protean Fountain Pen.—Just the thing for correspondents, entry clerks, merchants, banks, clergymen, hotel keepers, and all who are constantly writing. The material is incorrodible, and under Goodyear's Patent. The reservoir is filled with ease and rapidity supplying the pen with from four to ten hours' constant use, and saving one-half the time.

Prices, $3, $3.50, $4, $4.50, $5. Great inducements to Agents and the Trade. Sent by mail, free of postage, on receipt of either of the above sums. Town and county rights on reasonable terms.

T. G. Stearns, General Agent,
nov15-1y No. 271 Broadway, New York.

Patent Marble Mantels.—A Clear Saving of Fifty Per Cent.—This article is a chemical combination of the various oxides with marble dust, so that it can be moulded into any form, in imitation of the choicest Italian Marbles; when exposed to the action of the atmosphere for 15 or 20 days, it becomes as hard as marble that has stood for ages. The colours being mineral, and intimately mixed throughout the whole body, and the article having been twice calcined, it resists the action of oils, grease, heat, or acid, better than marble itself. Mantels sent to all parts of the country at prices ranging from $8 to $40. Manufactured by Lyon & Lamb,
my31-1y No. 38 Canal street, opposite N. H. R. R. Depot.

Fall Style for 1855, now ready at the New Hat Company's, Nos. 146 and 148 Nassau street.—Best quality Three Dollars only. The public are invited to call. We sell a single hat at wholesale price. ☞ Call and see. ☜ nov8-4t

Advertisements.

PROGRAMME OF A COURSE OF LECTURES FOR the benefit of the Charity Fund of the P. E. Brotherhood of New York, to be delivered in the Lecture Room of the Mercantile Library Association, Astor Place, on TUESDAY EVENINGS, commencing at 8 o'clock.

December 4th.—Lecture I.—*Ancient and Modern Witchcraft*. By Edward H. Parker, M. D., Professor in New York Medical College.

December 11th.—Lecture II.—*The Conquest of Spain by the Moors*. By the Rev. Cornelius A. Swope, Rector of Mount Calvary Church, Baltimore.

December 18th.—Lecture III.—*The Gentleman*. By the Rev. Francis Vinton, D. D., Assistant Minister of Trinity Church, New York.

January 8th.—Lecture IV.—*Ethics*. By the Rev. Thomas W. Coit, D. D., LL. D., Rector of St. Paul's Church, Troy.

January 15th.—Lecture V.—*Mohammed, His History and System, as compared with Christianity*. By the Rt. Rev. John H. Hopkins, D. D., LL. D., Bishop of Vermont.

January 22d.—Lecture VI.—*Aids to Culture*. By the Rt. Rev. John Williams, D. D., Assistant Bishop of Connecticut.

January 29th.—Lecture VII.—*The Character of Charles I*. By the Rev. A. Cleveland Coxe, Rector of Grace Church, Baltimore.

February 5th.—Lecture VIII.—*The Body as a Residence*. By Lewis W. Mansfield, Esq., of Cohoes, N. Y., Author of "Up-Country Letters," &c.

February 12th.—Lecture IX.—*Life in Boston, Two Hundred Years Ago*. By the Rt. Rev. Thomas M. Clark, D. D., Bishop of Rhode Island.

February 19th.—Lecture X.

PRICES OF ADMISSION.

To the Course—Gentlemen, $2; Ladies, $1; Members of the Brotherhood, $1. Single admission, 25 cents. Tickets to be obtained at the office of this paper; of Thomas N. Stanford, No. 637 Broadway; Dana & Co., No. 381 Broadway; the members of the Brotherhood generally, and of the following Committee: Thomas P. Cummings, No. 121 William street; John H. Ruckel, No. 220 Greenwich street; E. W. Welchman, No. 84 Broad street. nov29-tf

FOR SALE.—A LONG ESTABLISHED AND FLOURISHING BOARDING SCHOOL, IN ITS TWENTIETH YEAR.—The principal and proprietor being desirous of retiring from business, will sell his school buildings, school, and fixtures, for the amount of their actual cost. To one who has just commenced, or is about to open a Boarding School, a rare opportunity is offered to enter at once into a lucrative business. One-half the amount may remain on bond and mortgage. Address "BOARDING SCHOOL," No. 134 Bowery. nov22-4t

$50 TO $75.—SPLENDID FARMS OF TWO ACRES OR MORE, situated at Central Islip, two hours' ride from the city. Any of our citizens now have an opportunity of purchasing two acres of good land on the Long Island railroad, for gardening purposes, payable in instalments, and will receive a present of two building lots in the village, 25 by 100 feet. Here a family can reside in a healthy place, and raise on their own land all the real necessaries of life. Also, will be divided in a few days, among 400 subscribers, 40 farms and 350 building lots, located in the village of Hermanville. Each subscriber will receive for only $5 a building lot 25 by 100 feet, or a farm from one to five acres. Apply to C. WOOD, No. 208 Broadway, where maps can be had and every information given. nov29-2m

PEW FOR SALE.—A LARGE, DESIRABLE FRONT PEW FOR sale, in St. Bartholomew's Church, capable of seating eight persons, with large table desk and draw. Inquire of WM PITT, No. 17 Third Avenue, corner of Eighth street. nov15-3t*

THE FRENCH PROTESTANT INSTITUTE FOR YOUNG GENTLEMEN.—Boarding and Day School, under the direction of Prof. ELIE CHARLIER, of Paris, will be opened on the 12th of September next, in the large and convenient building, No. 48 East Twenty-fourth street, near Madison Park. This Institution will present a thorough course of instruction in all its branches. Its speciality will be the French language; the system of education based on European and American experience. Comfortable arrangements are made for a limited number of boarders. Prospectus, containing full particulars, testimonials, &c., to be had by addressing as above.

REFERENCES.

Paris—A. Thiers, ex-First Minister of state; Rev. J. H. Grandpierre. Geneva—Prof. Merle D'Aubigne, D. D. Boston—Prof. A. Guyot, Prof. Louis Agassiz. New York—C. King, LL. D., Rev. J. Ferris, D. D., LL. D., Rev. S. H. Tyng, D. D., Rev. F. Hawks, D. D., Rev. Wm. Berrian, D. D., Prof. H. Crosby, W. C. Bryant, H. Peugnet, Rev. Gorham D. Bennet, of Spingler Institute, and many others. nov29-tf

R. A. LEWIS, AMBROTYPE, PHOTOGRAPH, AND DAGUERREOTYPE GALLERY, No. 142 CHATHAM STREET.—The new style of Ambrotypes taken at this establishment are clear, brilliant, and beautifully coloured. They excel the finest miniature on Ivory. The time of setting for them is from three to eight seconds. They are taken equally as well in cloudy as in clear weather. nov29-1y

FALL AND WINTER FASHIONS.—A GOOD ASSORTMENT of HATS, CAPS, and FURS, of every description, at No. 236 Bleecker street, cheap for cash. The subscriber's friends and the public are invited to call and examine the stock, which will be such as to meet with their entire satisfaction.

Furs and Muffs altered to the latest fashions.

EDWARD PHILLIPS,
nov15-1y No. 236 Bleecker street, New York.

RICHARDSON & BOYNTON'S WARMING AND VENTILATING WAREHOUSE, No. 374 Broadway.—The special attention of the trade is invited to our assortment of Heating and Ventilating Apparatus, comprising every variety of the latest and most improved patterns of Furnaces, Ranges, Registers, Ventilators, &c., including five sizes of Boynton's Patent Self-Clearing Furnace—an entirely new article, worthy the attention of those interested. sep6-3m*

WANTS.

WANTED IMMEDIATELY.—A TEACHER FOR A PARISH School, competent to prepare Boys for College, and to give instruction in Vocal Music. A clergyman would be preferred. A good salary will be secured. Address the Rev. CHAS. FREDERICK HOFFMAN, Morristown, New Jersey. nov29-2t

$2,000 SALARY.—AT ST. THOMAS' HALL, HOLLY Springs, Miss., a Church School for Boys, the above salary will be given to a very accomplished linguist. There is no healthier region in the world, and a charming population, highly educated and refined, may present additional considerations.

No person need apply who has not some reputation in the Church at large for elegant scholarship. J. W. ROGERS, Rector.

nov22-3t

AN ENGLISH LADY OF TALENT AND EXPErience in tuition, who has studied under the first masters in London and Paris, wishes for an engagement as Daily Governess, or to give lessons in French, Drawing, and Music. Address "W. W.," to the care of Mr. T. J. CROWEN, No. 699 Broadway, New York. nov15-3t*

GOVERNESS.—A LADY FROM SCOTLAND, MUCH EXPErienced in teaching, wishes for an engagement in a private family. In addition to the usual English subjects, she is qualified to teach Music, French, Italian, and Drawing. The best references can be given. She has no objection to the Southern States. Apply (postpaid) to the Rev. J. BUTLER, A. M., Hamilton, Canada West. nov8-3t

October 29, 1855.

TWO LADS, OF RESPECTABLE PARENTAGE, and possessing a good English education, are wanted to learn the Printing business, and the routine of duties pertaining to a weekly Church newspaper. Apply personally or by letter at this Office.

THE UNDERSIGNED WILL ATTEND TO THE collection of bills in New York and its vicinity, and hopes by efficiency, attention to business, and reasonableness of terms, to secure the confidence of his patrons.

References may be obtained at the office of the *Churchman*, Trinity Building, No. 111 Broadway, and all commands left there for the present will meet with prompt attention.

je21-tf ROBERT NISBETT.

FAMILIES IN WANT OF FEMALE SERVANTS, for the city or country, and suitable for any capacity, can obtain such at the Office, No. 240 Grand street, near the Bowery, where every effort is used to give satisfaction. Terms—One Dollar per year, or Fifty Cents per half year. I. WATTS.

je21-1y

DOMESTIC SERVANTS.—THE CLERGY, CHURCH FAMIlies, and the public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "THE EMPLOYERS' AND SERVANTS' PROTECTIVE AGENCY," No. 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful, and worthy servants.

mh1-1y

PUBLICATIONS.

PUTNAM'S MONTHLY.—DECEMBER.
CONTENTS OF NO. XXXVI.
The Armies of Europe.
The Last Galley.
How I Came to be Married.
On my Bed of a Winter Night.
Longfellow's "Song of Hiawatha."
It Might Have Been.
The Virginia Springs, (continued.)
Low Life in the Sahara.
Life Among the Mormons (concluded.)
The Loss of the Argo.
About Niggers.
A Visit to the Druzes.
The Lost Lamb.
The Green Lakes of Onondaga, (N. Y. State.)
Thackeray, as a Poet.
Hesperus.
Living in the Country.
Benito Cereno, (concluded.)
The Coming Session.
Editorial Notes.
1. American Literature and Reprints.
2. European Literature—England, France, Germany.
3. Drama.
4. Opera.
5. Fine Arts.
6. Title and Table of Contents.

Terms—*Three Dollars* a year, or *Twenty-five Cents* a number—Putnam's Monthly and Household Words, $5; Putnam's Monthly, or Household Words, with the *Schoolfellow*, to one address, $3.50; or all three of the Magazines, $5.50.

A Beautiful Magazine for Children.

Messrs. DIX & EDWARDS take occasion to announce that, with the beginning of the New Year, the well-known Magazine for Boys and Girls,

THE SCHOOLFELLOW,

will pass into their hands. It is their intention to make it excel any publication for children ever issued in this country or elsewhere, and they will employ, for this purpose, all the resources which their position as proprietors of PUTNAM'S MONTHLY, and their relations with the most popular authors, put at their command. They will aim to combine, in the engravings and the letter-press of THE SCHOOLFELLOW, the utmost possible beauty, variety, interest, and substantial instruction, with an elevated moral tone and reverent spirit. In short, it will be their purpose to render THE SCHOOLFELLOW a welcome visitor and a valued friend among the children of every family.

THE SCHOOLFELLOW

Will continue to be published at $1 a year, payable always in advance. Either *Putnam's Monthly* or *Household Words* will be sent with *The Schoolfellow*, to one address, for $3.50; or all three of these Magazines for $5.50.

A great change will be made in the character of the engravings, which will be equal to those of the most popular illustrated publications. The number for January will be issued early in December. Specimens will be sent gratis to all who apply.

DIX & EDWARDS,
No. 10 Park Place, New York.

THE MOST ELEGANT RELIGIOUS GIFT BOOK EVER PUBLISHED IN AMERICA.—D. APPLETON & CO. Nos. 346 and 348 Broadway, will publish on the 1st of December:

THE HOLY GOSPELS;
ILLUSTRATED IN FORTY ORIGINAL DESIGNS.
BY FREDERICK OVERBECK.
One Volume folio, Antique Morocco. Price $20.

"These designs, so long celebrated for their exquisite beauty, and having for some years been in the hands of several of the first engravers, are now first given to the public in their complete form. We look upon the present volume as a most rare and precious Commentary on the Gospels. Where is the scholar or the orator who can explain our Lord's Parables with the power shown in the portraiture here given of the "Ten Virgins," and the "Sleeping Husbandmen?" What preacher can teach the humility or the majesty of duty more eloquently than the illustrations here presented of Christ rebuking pride by setting a child before his Disciples, and subduing worldliness by calling Matthew from his gold to follow the Master unto the end? What exegeses, however learned or eloquent, can equal the touch of this genius in bringing to the heart the meaning of the Resurrection of Lazarus, and the pathos of Gethsemane and Calvary?"—Extract from Preface.

LIST OF PLATES.

1. The Child Jesus in the Workshop of Joseph. 2. The Annunciation to the Blessed Virgin Mary. 3. The Visitation of the Blessed Virgin. 4. John in his name. 5. The Nativity of Jesus Christ. 6. The Presentation of the Child Jesus in the Temple. 7. Adoration of the Magi. 8. The Massacre of the Innocents. 9. The Flight into Egypt. 10. The Child Jesus in the midst of the Doctors. 11. The Baptism of Christ. 12. The Marriage in Cana of Galilee. 13. The call of Matthew. 14. The Sinner Anointing the feet of Jesus. 15. Jesus Sitting in the Ship, teaching the Multitude. 16. Christ in the House of Mary and Martha. 17. The Parable of the Good Seed and of the Tares. 18. The Cure of the Sick. 19. The Parable of the Prodigal Son. 20. Who is the greatest in the Kingdom of Heaven. 21. Woe to the Pharisees. 22. The Parable of the Ten Virgins. 23. Jesus raiseth Lazarus. 24. Christ Entereth Jerusalem. 25. Jesus Washing the Disciples' feet. 26. John leaning upon the Bosom of Jesus. 27. The Disciples Asleep. 28. The Arrest of Jesus. 29. Peter's Denial of Christ. 30. Herod and Pilate are made friends. 31. Barabbas Released. 32. Behold the Man! 33. Jesus Scourged. 34. Bearing the Cross. 35. The Crucifixion. 36. The Burial. 37. The Resurrection. 38. Appearance of Jesus to Thomas. 39. Charge of Jesus to Peter. 40. The Ascension.

D. A. & CO. HAVE NOW READY
A NEW EDITION OF
THE REPUBLICAN COURT;
OR
AMERICAN SOCIETY IN THE DAY OF WASHINGTON.
BY RUFUS W. GRISWOLD.
Illustrated with Twenty-one Engravings from Paintings by Eminent Artists.
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THE CHURCHMAN

IS PUBLISHED EVERY THURSDAY, FOR THE Proprietor, at No. 111 Broadway, (in TRINITY BUILDING, Rooms 38 and 40,) New York.

It is now, as it ever has been since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends, those principles and that policy which have ever characterized the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The United Interests of the Gospel and the Church."

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THE PROPRIETOR